vxores ducerent. ⁊ sic deinceps ſm ordinez etatis.

dederis eum nescienti lr̃as. ⁊

The Compleat Gentleman:

OR

DIRECTIONS

For the

EDUCATION

OF

YOUTH

As to their

BREEDING at *HOME*

And

TRAVELLING ABROAD.

In Two Treatises.

By *J. GAILHARD* Gent.
Who hath been Tutor Abroad to several of the Nobility and Gentry.

In the *SAVOY:*
Printed by *Tho. Newcomb*, for *John Starkey* at the *Mitre* in *Fleet* Street, near *Temple-Bar*, 1678.

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Septemb. 22. 1677.

A 3

A TREATISE Concerning the EDUCATION OF YOUTH.

The First Part.

About their Breeding at Home.

By *J. GAILHARD*, Gent.

Væ tibi qui præes & non prodes, si quia præesse nequis, prodesse recusas.

Adde quod ingenuas didicisse fideliter artes,
Emollit mores, nec sinit esse feros. Ovid.

In the SAVOY:
Printed by *T.N.* for *J. Starkey* at the Mitre in *Fleet-street*, near *Temple-Bar*, 1678.

To the Right Honorable,

THEOPHILUS,

Earl of Huntingdon, *Lord* Haſtings, Hungerford, Homet, Botreaux, Moelis, Molins *and* Peverel, *&c.*

My Lord,

AS the Tempers of men are different, ſo are their Conditions, according as they are placed by Providence, Nature, or their Induſtry; but all priviledged men, whether with nobleneſs of Birth, fulneſs of Riches, or greatneſs of Parts, and Vertue, are equally bound in their ſtation to act according to the meaſure of their power.

They who are in elevations ought

to avoid making idols or cyphers of themſelves; as if they were thus placed only for their own ſake, or for a ſhew to others: but the higher they are, the nearer they are to God; and the more lively images of him, whoſe influences are more immediately derived on them; not there to reſt, but to be imparted to thoſe of an orb inferior to theirs; which ends, if they do not anſwer, they may well look upon themſelves in their elevation as ſtanding on the edg of a dreadful precipice. For the higher they are lifted up, the greater and more dangerous will be their fall; and to their own ſhame they will undergo the fate of thoſe fiery vapours, elevated in the air; which to the eyes of men ſeem to be Stars, and placed amongſt them; but on a ſudden, by their fall, vaniſh away; and then it appears what they were, namely, an illuſion without reality. No man endued with

Judg-

Judgment and Reaſon, will believe him who acts the part of a Prince upon the Stage (though for a time he borrows Royal Ornaments, and aſſumes over his equals a Sovereign Authority) to be indeed what he ſeems and pretends to be; 'tis ſo but for a time, and to give delight to his Spectators: ſo will he off, who being a man of quality, is uſeleſs to thoſe, who, becauſe he is above them, have their eyes fixed upon him, and gives them neither good Precepts, Adviſes, nor Examples. There is no Star but hath its influences within her ſphere, no good Tree but produces good Fruit; but he who is noble, and doth not act his part, is but a vain ſhadow.

Your Lordſhip knows, and is concerned to know theſe things; for not only you are born to be under our Sovereign, one of the chief Pillars of the State, as a member of the moſt illuſtrious Houſe of Peers, whereof

few go before you; but alſo you are ſo highly advantaged by your Birth, that the Blood of many Princes runs in your Veins. This Priviledge is ſo far improved by the care and tenderneſs of the extraordinary Perſon who brought you into the world, and your own good diſpoſitions, that in your Lordſhip we find this to be true, Men of a ſuperior Orb are not tied to common Rules, neither doth vertue in ſuch perſons as you, ſtay for years. You make a good uſe of ſuch advantages, and in your Lordſhip theſe good cauſes produce good effects: that which into others would infuſe pride and loftineſs, in you breeds meekneſs and humility; ſo that you never give occaſion to the ordinary diſpute in the world, between Superiors and Inferiors, cauſed by want and exceſs, too little, and too much; for often great men are apt to require and exact too great reſpects and ſubmiſſion

miſſion from the lower ſort, who, on their parts, are too prone to deny yielding the Honour and Obedience which they owe to thoſe who are above them.

My heart not ſatisfied ſome years ago to have vowed it ſelf to ſerve your Lordſhip, is now ambitious to make it known to the world; and that which firſt of all was the effect of a choice, being attended with my inclination, is at laſt become a ſtrong and neceſſary duty, grounded upon thoſe Vertues, which, for a competent time, I could perceive to ſpring in you, but now are ripening and drawing towards perfection: whereupon I muſt expreſs my joy to your Lordſhip, pray for an increaſe, and beſeech him who *will honour thoſe that honour him*, to make you like a new ſhining Star in the Firmament of the State, to raiſe you from one degree of light to another; that you may have Chriſtian

ſtian and wiſe influences over thoſe that are round about you, and to ſeaſon your tender years with his true Grace, which none will be more glad of, than

Right Honorable,

Your Lordſhips moſt Humble

and moſt Devoted Servant,

J. Gailhard.

TO

TO THE READER.

THE Subject I now handle is as important and neceſſary as any to humane Society; inaſmuch as being reduced to Rules, and theſe Rules brought to practice, it will have great influences, and prove very beneficial: if any ways I can treat it ſutably to its worth, it will afford variety of things for ſeveral ſorts of perſons; for all the parts of it joyned together, are very comprehenſive, and of a large extent: What time I could ſpare from my neceſſary Employment, for part of a Summer which I paſſed at Angers *in* France, *I beſtowed upon this; but ſince, it was laid aſide for about ſeven years, by reaſon of my farther travelling into* France,

France, Italy, Germany, &c. but now that God hath been pleaſed to bring me back again, I think fit to impart it to the world.

I will not go about giving an account of it, but leave it to the judgment of the Reader; only I hope none will take exceptions at any thing I ſay, in ſome places of the other parts; for I can aſſure them I never intend, but rather avoid offending others in what I do or ſay; and much leſs do I point at any when I ſpeak of the tricks of vicious and debauched perſons, which I believe none but thoſe who are ſuch, will take notice of: and in ſuch a caſe, I will not much trouble my ſelf with what they can ſay or do; becauſe they are like thoſe whoſe wounds are ſo ſore, that they cannot endure the Chyrurgion ſhould touch them in the leaſt, let his hand be never ſo gentle; ſo if one mentions the vices of ſuch, they cannot abide it, but ſtart thereat.

A wiſe man ſaid of old, that four

good

good Mothers had begotten four good Children, viz. *Familiarity*, *Contempt*; *Prosperity*, *Pride*; *Confidence*, *Danger*; *and Truth*, *Hatred*: *Hence comes the Proverb*, Veritas odium parit, *in the delivery whereof one ought to be very cautious*; *specially when any ways it reflects upon great men*: *thus* Il Ferrante Palavicini *suffered for his* † Divortio celeste, *&c. and witty* Boccalini *at* Venice, *was beaten to death with bags full of sand for his* Pietra del Paragone, *and some things in his* Raguagli di Parnasso; *and a poor Italian Poet was made suffer the* Strapata *for this general expression of his*, Biasimare un principe é pericolo é lodarlo, bugia. *To blame a Prince is dangerous, but to commend him is a lie. Subjects of this nature ought not to be handled at all, or at least very sparingly: The mark of Majesty which God hath printed upon the forehead of Princes, ought*

* An Italian Book.

to be respected by all men; but the faults of particular men may be more freely censured upon occasion; specially when it is for the publick good.

For my part I look upon this world as a stage, and I value men only according as they act their part in it: He who is but a Countreyman, and lives well as such, seems to me more commendable, than he who is a Gentleman born, and doth not the actions of a Gentleman: so that esteeming every one for what he is, and not for what he hath, I equally value those who have the greatest Charges and Dignities, and those who carry burthens upon their backs; except Vertue makes a difference between them: Indeed Birth, Places, and Authority, in whatsoever Subject they be found, ought to be respected; but Vertue alone makes men to be esteemed.

I am neither so ignorant, nor so inconsiderate, as not to think that there are those who are as illustrious for their

Merits,

Merits, as for their Birth and Fortune; and that this age is not so barbarous, but that some in it have good Inclinations, and do good Actions; but that number is small, and the multitude is usually affected to evil.

This consideration hath put me upon this matter; for as my genius cannot long allow me to be idle, so I have chosen a subject, which being satisfactory to me, might prove useful and beneficial to others. What few things I have learned in my Travels, I think my self, upon serious consideration, obliged to impart to others, who may thence receive some small instructions, and directions, if they have a mind to see the world: though the chief thing I propound herein to my self, is to shew the necessity, benefit, and excellency of a good Breeding, becoming none so much as a Gentleman, who, by his Vertue and Merit, more than by his Extraction, should be raised above the Commonalty;

for

for Vertue first of all made a difference between man and man, there being an equality between all the Children of Adam, *as to Birth and Nature; and certainly when the Nobility and Gentry want Merits to Command, and Abilities to Govern, they must change place with the lower sort of People, whom Parts and Virtue, (though not without favour) will raise to the greatest Charges and Dignities in the Land.*

OF

OF THE EDUCATION OF YOUTH At Home.

Of Breeding Children at Home.

TO have Youth well brought up, is ſo neceſſary to Humane Society, that all Nations ought to make it one of their chief cares: If *Egyptians*, *Caldeans*, *Perſians*, *Grecians*, *Romans*, and other Heathens were ſo ſtudious of it, how much more are Chriſtians (who have greater lights than they had) bound to mind it? For that which to others was a natural and politick duty, is enforced upon us by the Goſpel, which the more men do conform to, the better they underſtand their duty; which not only themſelves will

practiſe, but alſo ſuggeſt to thoſe who have any dependence upon them, and ſo infuſe into them Vertue and Sciences. The better a Chriſtian is, the more humble, civil, and gentle he will be, and the greater care he will take to teach thoſe who are related to him, to be ſo too. This more nearly concerns Parents, who have a tie to inſtruct their Children, beyond any other Relation whatſoever. 'Tis not enough to have brought them into the world, except they inſtruct them to live well therein; nor to have given them being, unleſs they direct them how to attain to a well-being. Nature alone is no great matter, for Beaſts do not want a ſenſitive principle, and even amongſt them there are thoſe which are not ſatisfied to have brought forth their young ones, but they tend, and take care of them till they are able to ſhift for themſelves. Birds of prey will lead them to it, and Eagles which uſe to be about Rocks and Mountains, and to fly very high, expoſe their young ones to the beams of the Sun, to the end they may abide it when it ſhineth clear and hot upon them; Cats lead theirs to catch Mice, Dogs their Whelps to hunt, and thoſe creatures which are apt to be deſtroyed with ſnares, will often teach their little ones how to avoid them: This natural inſtinct ſhould not have more power on Beaſts, than reaſon in men.

How much greater is the obligation which Parents lay upon their Children, when to being they add breeding, when not only they make them men, but alſo teach them how to be knowing and vertuous men? As to the firſt, nature makes us all alike, it produces us all with body and ſoul, fleſh and blood, the eſſential parts of hu-

humanity; but Education makes a difference, and ſets a mark of diſtinction; wherefore 'tis well called a *ſecond nature*: For want of this, a poor Country-man's Son will be fit only to handle a Plough, and follow vile and mechanical employments; though perhaps he has within him diſpoſitions to learn great things, and to receive good impreſſions if they were given him. Contrariwiſe, a great man's Son's dulneſs and weakneſs are often overcome by a conſtant care taken of his Education, whereby his bad natural qualities are mended, his imperfections and defects corrected, and what ſeeds of good diſpoſitions he hath in him are improved; whereas if he had been neglected, he had perhaps been unfit for any good thing.

How often hath Breeding proved a better and ſurer eſtate and inheritance than Lands, Riches, and Honours; all theſe things are ſubject to loſſes, chances, and revolutions; but Breeding is an uneſtimable treaſure, unſeparable from him who hath it. A man may be fooled out of his Eſtate, but not out of his Wit: providence hath put ſuch a difference between the means and fortunes of men, to leave a field to Virtue, which being exerciſed, may attain rewards which men of worth do often obtain; and though ſometimes they miſs them, yet they have in themſelves the ſatisfaction to deſerve them: And certainly 'tis more honourable not to have, yet deſerve, than to have and not deſerve. Now when a man wants Birth and Means, Education will ſupply them; for it reforms what is amiſs in nature, and perfects what good we have; it helps a man to get what he hath not, and to preſerve what he hath; ſo that at one time or other it proves neceſſary and uſeful to all

sorts of persons. Breeding and Discipline (saith *Plato*) when they are good, make parts to be good; and if they were good before, they become better thereby.

In the fourth Dialogue of his Republic.

From the School of good Breeding will come good Christians, loyal Subjects, obedient Children, faithful Servants; in one word, persons good in every relation. On the contrary, what often causes Impiety, Atheism, Blasphemy, Disobedience, Rebellion, &c. but the want of care of Youth, which once being fallen into a debauched course of life, care neither for God nor men. Hence do arise Disorders in Families, troubles and civil Wars in States? for often God punishes men for neglecting (though but in part) this duty; as in the case of *Ely*'s Children, by a special Judgment of God his whole Family was destroyed, because his Sons made themselves vile, and he restrained them not: if therefore every Parent would take care of his Family, every Magistrate, of the Town he is in, of every Province, and so of every Kingdom, the world would go better than it doth, and Youth would not generally prove so unruly: thus evil would be cut off by the root, and thereby much mischief prevented.

1 Sam. 3.13.

The nature of Youth for the most part is like Wax by the fire; and what *Aristotle* saith of the mind, that it is *a smooth table upon which any thing can be written*, may be applyed to the present subject; 'tis like the *materia prima* of Philosophers, apt to receive any form: though, I confess, evil rather than good, by reason of the depravation of humane nature: therefore the whole care, pains,

and

and induſtry of Parents is required. To this purpoſe * one ſpeaking of the Nightingale, ſaith, that it ſings before the young ones to teach them: and he adds, It hath been obſerved, that with much attention they hearken to it, and then repeat it one after another: Farther, ſaith he, It hath alſo been taken notice, that it doth interrupt their ſinging, to correct them when they ſing amiſs, in order to perfect them in the quality wherein that Bird doth excel. What a precedent is this for Parents?

* *Frantzius Animal. Hiſt. Sacra, cap. 26. fol.* 394.

The Manners of a man uſually are ſuitable to his Breeding, which teaches to ſpeak, and to do well: *Breeding frameth the manners of men, and every one knoweth what he hath learned: therefore a good cuſtom muſt remove that which a bad one hath introduced.* Indeed it hath great influences upon the temper, not only to perfect it when it is good, but alſo to alter it when it is otherwiſe, rooting out what is amiſs in it. Let Nature be what it will it may be changed by Education; for

Educatio mores facit & id ſapit unuſquiſque quod didicit, &c. ait Seneca.

Invidus, iracundus, iners, vinoſus, amator
Nemo adeo ferus eſt qui non miteſcere poſſit,
Si modo cultura patientem præbeat aurem.

Horat. lib. 1. *ep.* 1.

This was well known to the * Lawgiver of the Lacedemonians, who to recommend his Laws to his * Citizens, and to withdraw them from the corruption

* *Lycurgus.*

Valer. max.

and effeminate pleasures they were in at that time, took care to breed up two whelps, the one a Greyhound, the other, a currish breed; the former he kept at home, and fed him with good meat; but the last he often carried into the Field to hunting: one day he brought forth both before the people, and set down good victuals of one side, and let out a Hare on the other; whereupon the Dogs did run each after his usual meat, the Greyhound after victuals, the other after the Hare; then he said to the people, do you see what a difference, diversity of Breeding hath set between the two whelps, and how it hath had over them a greater power than nature?

We also see that young Children, who, by reason of the innocency of their age, are not capable to dissemble, love their Nurses more than their Mothers; so that Breeding makes on them a greater impression than Generation; according to the opinion of *Euripides*, *Alexander* the Great, being asked one day whom he loved best, his Father *Philip* or *Aristotle*? My preceptor, said he, *Ille enim ut essem, hic ut præclarè institutus essem author fuit.* Commonly Education is a rule to a man as long as he liveth. The Disciples of that great Philosopher, when they were arguing upon a point, used often to say, The Master said so, St. *Paul* sends some to their rudiments and former instructions; and in another place, he saith, *But you have not so learned Christ.* That which he saith upon the account of Religion, may be applied to the purpose of Education; how men, though come

Ipsa educatio inter homines frequenter majorem vim obtinet amoris quam ipsa generatio.

Plutarchus.

come to age, ought to remember lessons given them in their Youth, and bring them to practise. The advice of a Roman Poet is very good,

——Te ipsum *Horat. lib. 1.*
Concute num tibi quæ vitiorum inseve- *Satyr. 3.*
rit olim,
Natura aut etiam consuetudo mala, namque
Neglectis urenda filix innascitur agris.

If it be necessary at last to come to this trial and examen of himself, there must be a necessity first to receive instructions about it, which are part of, and depend upon Breeding.

And because 'tis not enough to convince men of the necessity of this, except some ways be shewed how to bring it about, hereupon I confess my heart begins to fail me, specially when I consider how many thousands in the world have a riper judgment, and greater experience than I; and therefore am unwilling to give my advice about it: For I know how different the ways, and how contrary man's opinions are about it; yet being so far engaged in it, I must go through, but submit to the censure of ingenious readers.

I could wish in the first place to see the care of Parents extended upon Children immediately after they are born, and (if it were convenient) the Mother to suckle them; for Children are by half, more obliged to Mothers who take these pains, than to those who do not; it being known that a Nurse is a second Mother. I say this, not only because it is possible for them to be changed by those Nurses when they are born to great Estates, and have others put in their room, but

alſo becauſe all have not that care and true tenderneſs of Mothers who have carried them nine months in their Womb: However, in caſe they are reſolved to ſave themſelves this trouble, they muſt be careful in the choice of a Nurſe; ſeeing a Child for the moſt part retains much of her humour and temper, communicated through the Blood, out of which is formed the Milk, which is the food, and is turned into the very ſubſtance of the Child; the ſpirits alſo being therein conveyed: therefore I would chooſe a healthful, jovial, and vertuous woman; all which are neceſſary qualifications for a Nurſe: for as we uſe to ſay, ſuch the Father, ſuch the Son; ſuch the Mother, ſuch the Daughter. Though this be not univerſally true, yet the reaſon why it ſhould be ſo, being better than why it ſhould not be, the like we may affirm of the Nurſe and the Child.

This reaſon ſome give why *Tyberius* the Emperor was ſo given to Wine, becauſe his Nurſe was a drunkard, and uſed to feed him with Bread ſopt in Wine. This vice did not only attend him in his retirement in *Caprea*, but alſo followed him to his grave. Others do affirm that the famous Grecian *Achilles* was ſo valiant, and ſo courageous, becauſe *Chyron* fed him with the Marrow, Hearts, and Livers of Lions, and other ſtout Creatures. Many other things of this nature might be produced to the ſame purpoſe.

It is the practice of ſome Nurſes and Servants about Children, to fright them with ſtories and repreſentations, which make ſo deep an impreſſion upon them, that they can never break it as long as they live: This ſometimes frights them out of their wits, or makes them ſo timerous, that they hardly

hardly dare walk a ſtep in the dark, ſleep without company in their chamber, or without a burning candle all night; and other effects it produces, which make them ridiculous to others. I know thoſe who are very rational, yet cannot ſhake it off, though they ſtrive to do it: they know it to be a very great imperfection, yet cannot remedy it. Thus a coward knows he is ſo, and would be glad to be courageous, but cannot help it. This ſometimes is an effect of having been frighted, rather than a natural defect. Let them alſo avoid giving them blows, whereof the marks or effects remain upon them till they are carried to their grave; and very often a lameneſs, crookedneſs, and ſuch deformity, yea, death, are cauſed by a blow, a fall, or the like.

I would have Children to be taught ſomething betimes, and almoſt as ſoon as they are able to crawl, and to ſpeak any ways intelligibly. A veſſel ever retains a ſcent of the liquor that was firſt put into it: * Train up a Child in the way he ſhould go, and when he is old he will not depart from it. 'Tis true, impreſſions in Youth are eaſily taken away, as a young plant is ſoon rooted out; but when acts are turned into habits, and theſe contracted through a long ſucceſſion, 'tis very difficult, eſpecially if they are bad, and in this ſenſe the Rule is good, *Principiis obſta.*

Quo ſemel eſt imbuta recens ſervabit odorem, teſta diu. Hor. l. 1. ep. 2.

* Prov. 22. 6.

Care is to be taken at firſt, that Youth be not inticed or drawn to evil practices and cuſtoms, for the inward principle being naturally corrupt, namely, the mind darkened, and ſo unabled to diſcern true from falſe, the will and affections deprav'd

prav'd and prone to evil, if theſe natural diſpoſitions be ſtrengthened with evil practiſe, and become habitual, all that will not only be ſetled and confirmed, but alſo it will become inveterate and paſt remedy, without God's ſpecial grace. And this is to be minded the more, becauſe the diſturbance which paſſions work in Youth, and the being poſſeſs'd with evil habits, makes ſuch a confuſion between the images of true and real good, and of that which only appears ſuch, that reaſon, which is born after them, and amidſt this ſtorm, is framed within us, is not in a capacity at that time diſtinctly to put a difference, by which means the ſoul is miſtaken in her choice.

But the firſt and chief thing I would have them to be taught, is, piety, and the fear of God, which, as *David* and *Solomon* ſay, *Is the beginning of wiſdom and knowledg:* wherefore the ſame Prophet ſaith, *Thou art my God from my mothers womb, thou didſt make me hope when I was upon my mothers breaſt:* And the wiſeſt man that ever was, bids us *Remember our Creator in the days of our youth.* St, *Paul* commends his Diſciple *Timothy*, becauſe from his youth up, by the care of his Mother, and Grandmother, he was inſtructed in the Faith, and fear of God; and that from a child he had known the holy Scriptures, which are able to make us wiſe unto ſalvation. Let prophane and wicked men talk what they will, the beſt and ſafeſt is God's way. This Principle, and others of our Religion I wiſh were early and continually infuſed into them,

Pſa'm 111.10. Prov. 1. 7. Pſal. 22. 9. Eccleſ. 12. 1. 2 Tim. 1. 5.

them, by learning ſome eaſie Catechiſm, reading in the Bible as ſoon as they are able, and uſing them to go to Church, behave themſelves reverently, and as much as they are able, to give attention to what is preached; and when they are come home, they muſt be asked what they remember of the Sermon, cenſuring them for their neglect, and praiſing and encouraging them for their diligence.

Above all things they ought to be put upon the duty of prayer, I would have them perſuaded of the dependence they have upon God for food, raiment, and other neceſſaries for this and the life to come: when they fall upon their knees, they ought to be made ſenſible of the glory, power, purity, and mercy of God, and (as much as they are capable) of their own unworthineſs, ſinfulneſs, and miſery, craving pardon for their ſins, in and through the Merits and Sufferings of our Saviour alone, (and this will begin to work humility in them) they muſt be thankful for mercies received, and crave thoſe they ſtand in need of, eſpecially the conſtant protection of God.

Moreover, Parents muſt ever be giving them good precepts, and never bad examples. The *Spartans* to cauſe their Children to abhor drunkenneſs, made their ſervants drunk, and then expoſed them to the ſight of their Children; who ſeeing what a vile vice this is, did thereby loath and hate it. So upon other accounts, the uſe of ſuch demonſtrations will make a deep impreſſion upon the minds and memories of youth.

Hereupon I muſt expreſs my diſſenting from the opinion of many, who think it not fit to entertain youth with ſerious things, and others which

are

are or ſeem to be above their capacity, and not ſuitable to their years; but certainly experience doth confute this error; tell them nothing but of toyes and trifles, and their mind will run about ſuch things: their mind is never at reſt, but is conſtantly taken up with ſomething: now 'tis with it as with the ground, ſow Oats in it, and it will bring forth Oats, but ſow Wheat, and it will produce what it hath received: therefore my reaſon is, that though Children have not ripeneſs of judgment to uſe it, yet memory is the faculty wherein that age doth excel, to which they commit the things they hear: and though for the preſent the benefit of it doth not appear, yet it is as the ſeed in the ground, which doth not immediately come to maturity, but it falls in firſt, then corrupts, afterwards it buds, and ſprings up, and at laſt gives us fruit; ſo in time youth will remember good things taught them, and reduce them to a practice.

Morality is the ſecond thing they ought to learn, and this flows from the former; for where there is a right Principle of Piety, it will appear in life and converſation: and though infancy be hardly capable of the ſtrict and ſevere rules of Morality, yet at leaſt they muſt have a view of the Principles of it; which, as judgment ripeneth, may be refined, and come to perfection. The Heathens, by the light of Nature, and the help of Learning, have given notable leſſons about it; and whoſoever is able to read and underſtand the Writings of *Socrates*, *Plato*, *Ariſtotle*, *Cicero*, *Seneca*, &c. will ſubſcribe to what I ſay, and alſo admire to ſee them ſo much go beyond many Chriſtians in the knowledg and practiſe of moral vertues,

tues, yet for want of Faith their Chaſtity, Sobriety, Fortitude, *&c.* were but ſhining ſins, *Splendida peccata*, as St. *Auſtin* calls them.

Now, though I could wiſh Parents to be remiſs in thoſe things which are of an indifferent nature, yet ſtifly they muſt be ſet againſt vices, and things contrary to good manners; but the chaſtiſement is to be left to their prudence; ever making a diſtinction between the perſon and the thing: but of this hereafter we will ſpeak more at large, as of the difference of irregularities, committed out of ignorance, humane weakneſs, or of ſet purpoſe; yet one muſt never allow them the groſs breaches of the Law of God, as Swearing, Lying, Stealing, *&c.* not in the leaſt degree thereof; for from a low degree one eaſily riſes to a higher, and ſo perſiſts till he be conſummated in that ſin, and then *conſuetudo peccandi tollit ſenſum peccati*, the cuſtom of ſinning takes away the ſence of ſin.

It is very ill done of ſome who allow Children to uſe by-Oaths, merry-Lyes, and petty-Theſts of Toyes and Trifles, and do not conſider how the Devil is thereby intruding ſin, though in a diſguiſe, and not in that horrid ſhape which is natural to it. No, no, he who takes the Name of God in vain, if not prevented, will at laſt be brought to Swear, Forſwear, Curſe and Blaſpheme; from merry Lyes he will proceed to thoſe which are pernicious: He who ſteals a pin, will at laſt ſteal a pound. What men allow when 'tis in their power, and their duty to hinder, they are approvers of, and ſo guilty of the ſad conſequences that ariſe therefrom. To make Youth abhor ſin, it muſt be repreſented to them odious, vile, and in its own colours. Juſtice ought deeply to be printed

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in their hearts, and they to be made perfect in this Rule, *Quod tibi fieri non vis alteri ne feceris*, Deal with others as you would be dealt by.

Now as there are many of a ſtubborn humour, and naturally inclined to miſchief: ſo admonitions ought to be uſed: and if this cannot ſerve, correction muſt be applied. Indeed ſome Parents are ſometimes the cauſe of their Childrens deſtruction; like Apes they ſo dally, embrace, and make ſo much of them, that they choak and ſtifle them. This unnatural tenderneſs (I muſt ſo call it) is ſo pernicious, that they who are afraid of keeping a Rod in the houſe to correct a Child, ſometimes ſee him drawn to the Gallows for want of timely chaſtiſement. This ſaying too often proves true, He who hath not a rod in his houſe for his Son, keeps a rope for him. A wiſer man than ſuch, further ſaith, *Folly is bound in the heart of a Child, but the rod of correction ſhall drive it off.* This ſparing of children is ſo far from being a ſign of true love, that it is a ſtrong demonſtration of hatred or indifferency. Let what *Solomon* ſaith to this purpoſe be taken notice of; *He that ſpareth his rod hateth his Son, but he that loveth him chaſteneth him betimes*; that is, in his childhood and infancy: yet this correction is uſed with different ſucceſs; ſome under it like wax by the fire, are ſoftned and bettered, others like clay and dirt are hardened.

Prov. 22. 15.

Prov. 13. 24.

On the other ſide, ſome Parents, far from being too indulgent, go to an extreme of ſeverity or cruelty. When Children are chaſtened, it muſt be in meaſure, and with moderation, by Fathers, not by Hangmen. When God chaſtiſeth his Children,

dren, he doth it in mercy, and not in fury, to heal, and not to deſtroy; *His heart is turned within him.* Some are ſo unreaſonable, that if they are vexed at any thing, and a Child lies in their way, out of a frolick, or folly, this Child who at that time hath done nothing amiſs, muſt be beaten, and a Father or Mother will paſs their anger upon him: a ſtranger ſo doing may happen to be excuſed; for he is not obliged to the natural affection which a Father and Mother ought to have. In the caſe of the two Harlots, ſhe who was not the Mother of the Child alive, was content he ſhould be divided; but the tenderneſs of the true Mother could not allow of it, ſhe had rather loſe him altogether, than ſee him deſtroyed: So that 'tis more natural and pardonable for Parents to be too indulgent, than too ſevere; though I do not deny there ought to be a proportion between the fault and the chaſtiſement. But before I paſs farther, I muſt take notice of a thing conſiderable in it ſelf, though it be not to the preſent purpoſe. How the caſe of the two Harlots is an emblem of the difference between Kings and Tyrants; Kings are Fathers of their people, whom they deal with like children whom they love, and are tender of their good, peace, and happineſs: but Tyrants care not for them only to ſerve their ends; and let them ſink or ſwim, 'tis all one to them.

Hoſ. 11. 8.

1 Kings 3. 26.

But to return to the matter in hand, fatherly corrections ought to be inflicted ſeaſonably: there is time and ſeaſon for every thing: a chaſtiſement as well as a word in ſeaſon is very effectual, it muſt alſo be done gently; for natural tenderneſs

muſt

must not be forgotten. Yet I do not deny, as I said before, it should be somewhat suitable to the offence; and in this Parents ought not to be actuated by any violent passion, only out of a desire for the Childrens good. In a word, a rod in their hand is to be physick, to heal, and not poison to kill: and this is spoken to fathers more than to Mothers; because these last are commonly more inclined to tenderness than to severity: Wherefore we see how God, to shew his kindness in Scriptures, compares himself to Mothers, oftner than to Fathers, upon four accounts, of Love, Indulgency, Allurements, and Condescension.

Erudition, or learning is the third thing, I wish Children to be put upon; but it must be a learning proportionable to their capacity; provided it be no prejudice to their health: for upon this account one is not to venture the substance for the accident, which yet I would not have to be understood of the two former, especially of Piety, which includes a necessity to salvation; for then I could speak in the words of that pious man, who being dissuaded from his study, and reading of godly Books, as a thing contrary to his health, answered thus, *For life sake I must not lose that for which I ought to live.*

Nec propter vitam vivendi perdere causam.

Let them begin with Reading, Writing, and what thing else is fit for their age and capacity; but Parents must be able either by themselves, or others, to know not only the capacity, but also the temper of the Tutor, or School-master; for Scholars have much of the nature of Preceptors:

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and this I may give for a true observation of mine (which I do not pretend to be of an universal truth) upon several persons; the reason is clear; for the fear which the one strikes into the others, makes these last study the temper of the former, to conform themselves to it; so that if those prove melancholick, or cholerick, these, out of fear or complacency, will imitate them thereby to become the more acceptable. And indeed how can a young man, apt to receive impressions, not fall into the temper of a man whom he is constantly with, and whom he looks upon as given him to shew good examples, as well as to give good precepts; besides, that his temper and actions do creep, and insensibly, or unawares insinuate into the young man.

The way of some, first to have a Tutor at home, then send them to a Free School, so to the University; when they are fit for it, is often attended with success; but as 'tis usual almost in every thing to meet with letts and hinderances, in this it falls out so sometimes; for at home often the fondness of a Mother will spoil all, * accusing the Tutor one time of too much severity, another of neglect, and another time for giving too hard tasks; so that a young Boy who is not willing to be tied to his Book, perceiving this, abuses it, and then there is no dealing with him. Farther, in some Schools except one hath a great care of him, he will neglect his Book, and fall into a disorderly course of life, often running too and fro, which some Masters will wink at for their interest, to

* Experience shews how few become eminent for learning, of those who are born in a place where is an University if they stay in it.

perpetuate them in the School. As for the Universities, there is often so much corruption, by reason of the great concourse of Scholars, who debauch one another, one alone being sufficient to corrupt many, that instead of learning they sometimes forget; and when they should improve themselves in Vertue, Arts, and Sciences, they abjure all good manners, and become proficient only in Vices.

Yet for all this, my intent is not to speak against the use of those things, because they are abused; only, I desire the abuses so to be taken away, as to be reformed: for I am not so singular, and unreasonable as to condemn things setled by the advice of good and judicious men, by experience found to be useful and necessary: only, I point at some inconveniences which sometimes happen in't, to the end they may be avoided. And seeing the best things are liable to be corrupted, I will never think the worse of Schools, and Universities, such corruptions creeping in through the fault of some persons and times: Contrariwise, I consider them as Seminaries of Learning; than the which, as yet, the wit and prudence of men could find no better; therefore, mending what I said to be amiss, a Tutor is very necessary in a house; for being under the eyes of Parents, he will the better mind his Duty: and his Advices and Precepts being strengthened with the authority and presence of Parents, will have greater influences upon the Scholar. In Free Schools there will sometimes be an emulation who shall learn best, when they who perform their Duty receive praises and encouragements; and the University breeding will be very beneficial, when the good Orders of every Col-

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ledge ſhall be put in execution; for indeed Univerſities are the center and ſpring of Learning. One thing more I add in relation to Schools, that when there happens to be an unruly and uncorrigible young man, 'twill be the credit and intereſt of the Maſter to diſmiſs him, for fear he ſhould ſpoil the whole School; for a little leaven leaveneth the whole lump.

Some Maſters have a pernicious method, which is alſo too common, to affect being formidable to Scholars: Obedience I know to be the ground which whole Education is to be builded upon; but I think a voluntary obedience, when it can be had, is much better than a forced one. Fair means ought to be tried before one makes uſe of ſeverity, and rigour; but there are thoſe who would have Scholars to quake in their preſence, and to fall upon their knees, and as it were, adore them. Whoſoever it is that teaches us any thing, we ought to honour and reſpect him upon that account; yet I cannot approve to ſee extorted ſuch reſpects, and in ſuch a degree as are not due. This indeed is a very bad precedent to young men; for when things which they ought not, are exacted, they are put in the way, and authoriſed to deny thoſe which are due.

I ſay therefore, that too great and unſeaſonable ſeverity produces often ſad effects; they would fright young men into learning, inſtead of inticing them to it: this is the way to make them hate and abhor all manner of erudition. The firſt rudiments of Learning are crabby, and bitter enough in themſelves, without any farther mixture of gall and wormwood: The will of men will be perſwaded, but not forced: 'tis as of the ſtring of a

Watch, if it be wound higher than it ſhould be, it will break. Learning muſt be repreſented to them as a pleaſure and advantage, and not as a wrack or a torture. Difficulties ought to be cleared and levelled, and, as much as is poſſible, they ſhould be led to it by a ſmooth way: yet for all this I know Muſes do not ſit upon a level ground, but upon a high hill, ſo that none can go up without ſome difficulty: but withal, I ſay, they ought to be led up not through the ſteepeſt, or thornieſt, but the eaſieſt way, which will prove more pleaſant and beneficial to both Tutor and Pupil. When there is a bad ſtep, or any crabby paſs, the young man ſhould be cheared up, and encouraged, and not run him out of breath.

I do not deny, but that 'tis ſometimes neceſſary to chaſtiſe them, ſpecially ſome, whoſe temper requires it; but I would have it done with moderation, and only when it is fit and neceſſary; yet avoiding injurious and unbecoming expreſſions, and giving thoſe blows, whereof the marks do remain ſo long after, not correcting them *ad libitum*, or out of a fancy, but when there is a juſt cauſe, and that as Fathers, not like Tyrants or Hangmen.

Petrus Lombardus, &c.

Here I cannot forbear inveighing againſt thoſe Schoolmen, who have corrupted Sciences, ſpecially Philoſophy and Divinity, which they have ſtript of their natural habit, and cloathed with a ſtrange dreſs, under ſeveral barbarous names and notions, to make a monopoly of it to themſelves; many things in both Philoſophy and Divinity were clear and intelligible, but now they have drawn a curtain about, and darkened it with phantaſtical terms and expreſſions, which ſignifie no-

nothing but what they have been pleaſed to allow: this is the cauſe of many diſputes and vain contentions, which ſince the year 1130. or thereabouts have troubled the wit and quiet of men.

The way of teaching Youth in Schools, is ſo well known, and ſo common, that it were in vain for me to ſpeak any thing of it; beſides, that every one follows the method he thinks beſt, and it is natural for men to ſtand out in their opinion: yet I muſt ſay, that with ſome the ordinary method will not do; but ways ought to be found out ſuitable to the young mans genius. Sometimes Converſation will be more effectual than reading and learning by heart, though by all means theſe muſt be uſed; the young man is to help, for the Schoolmaſter cannot infuſe it; therefore the Scholar muſt take pains: however, I ſay there are ſome methods eaſier and better than others. When I ſpeak of Converſation and Reading, I do not oppoſe, but diſtinguiſh one from the other; and I would have diſcourſe uſed ſometimes by way of diverſion. When a Scholar is not in a humour, or diſpoſed to learn one thing, then he muſt be put upon another; or inſtead of making him learn with reading, one ſhould teach him with telling, or take ſome other way to cheat him, as it were, into learning.

But this is better done by a Preceptor in a Houſe, than by a Maſter in a publick School. He, who at once hath but one or two to mind, can better take his time, and hath more leiſure to ſtudy his or their temper, and accordingly order or alter his method; but he who hath many to look to, hath generally one common way, which every one coming into his School is to ſubmit to; and

certainly this cannot be alike fit for every Scholar.

I love to hear a young man asking the reasons of the rules and precepts given him by his Tutor. It is recorded of *Cato*, that as soon as he had received any document from his, he enquired after the cause of it: this is necessary; for if things be committed only to memory, this may happen to fail, or else sometime they will be like a Bird that whistles the tunes he heard often: so that put them out of their tune, they are gone, and silent; or if the words of the things learned are changed, or out of place, though the sense remaineth, they are at a loss; like those who (when they begin to Dance) can do't only in the same Room where they are used to do't; or if they go about it in another end of the Chamber, then presently they are out. The same it is of some School-boys, who if in the least they are put out of their ways, will hardly say any thing to the purpose, or speak three words together of good sense; or if they do it will be by a meer accident. Thus we read of a Parrot in *Rome*, which in the days of *Augustus* was (as many more) taught to salute the Emperor with his *Ave Imperator*, which he said one day, as *Augustus* was going by, who answered, I heard many such salutations: after which the Bird said, *Olenum & operam perdidi*, I lost my time and my pains: whereof the Emperor took such notice, that he caused the Master of the Parrot to be called to him, and gave him some tokens of his Liberality. Now the Master never intended to teach him these last words; but as the Bird was dull, and did not learn well, often he complained he had lost his time, and his pains, in teaching of him; which the

the Parret remembring at that time, it came in as well as could be. And indeed ſome of theſe creatures take notice of words ſometimes more than men do imagine, and can remember words which they heard but once. One day in one of the chief Courts of *Europe*, upon a diſcourſe about Parrets, made by a Lady, who exceedingly commended her own, the Queen deſired to ſee it, and it was ſent for; and as ſoon as the Cage was ſet down in the preſence of the Court, in the language of the Country where this was, he ſaid, *Let evil take the ſluts who are the cauſe I am all wet.* The truth was, it rained when it was brought through the ſtreets, and the Footman that carried it, ſpoke the ſame words which the Parret did well remember. I doubt in Schools are too many ſuch Parrets who ſuperficially know ſomething, but are not acquainted with the grounds and cauſes thereof.

Wherefore, to get Youth the more willing to learn, I would endeavour to make them ſenſible of the great and many advantages which come by Learning; whereof the firſt is the informing of the judgment, and enlightning of the underſtanding; which to underſtand the better, one muſt know there is a faculty of the ſoul, called intellect, which is a door and inlet into the ſoul: for whatſoever objects ſenſes do convey into the ſoul, they of neceſſity muſt paſs by this, whoſe office is to hear, and to judge after examination: In the firſt part it is called paſſive, and in the ſecond active: This intellect is as the eye of the ſoul, whereby ſhe diſcerns true from falſe, which is its proper object; as good from evil is the object of the will, yet as this laſt doth determinate her ſelf according to the

last dictate of the former, the notions of good and evil do necessarily fall under its serious consideration: for the intellect is as a judgment-seat at whose bar stand all propositions about things suggested to the soul, whether or not to be done, chosen or rejected: to the end, that after * reasons *pro* and *con* represented, it may pass a sentence, and take a final resolution. Hence it is that often we see men so slow, staggering and unresolved by reason of scruples remaining in their mind; which till they be cleared, and difficulties removed, they will come to no conclusion: so that comparing inconveniencies with advantages, and finding them of an equal weight, the predominant passion doth often intervene to make the scales cast on one side, so that a timerous man will not dare to undertake a thing for fear of dangers: but a bold man will venture through with this consideration,

* *Discursus,*

Audaces fortuna juvat timidosque repellit.

But this intellect hath its darkness and ignorance, it is naturally blind, because of *Adam*'s fall: for as promises to *Adam* were not for him alone, but also were extended upon all mankind, so threatnings concerned all his posterity; he was not as a private man, but a publick person, representative of all mankind: as therefore through his disobedience, he not only lost his supernatural priviledges, as holiness, righteousness, the image of God and innocency; so all his natural gifts and faculties were thereby corrupted. and this depravation hath reached all his successors: no wonder therefore if the intellect of every young man is still

ſtill involved in that blindneſs which is alſo much increaſed by the ſuggeſtions of Satan, and other inward corruptions: the Devil ever goes about to beguile it, diſguiſing as much as he is able the true nature of objects, inſinuating evil for good, falſhood for truth; ſo that many times it is miſerably deceived in its judgments, eſpecially about ſpiritual things; in which operation the grace of God muſt intervene, and the morning Star muſt ſhine till the Sun of Righteouſneſs, being come to his noon, doth diſſipate the clouds of darkneſs, and ignorance: therefore ſaith St. *Paul*, the eyes of your underſtanding being enlightned, that you may know it: for in the new Creation, as in the firſt, darkneſs is before light; ſo that now God ſaith as he did then, *Let there be light*; and there is light; or elſe man proceeds from one degree of ſin of thoſe expreſſed in St. *James*, he is tempted by thoſe objects which by his luſt are received; and by them and the enticements he is deceived; after this, ſin is conceived, then brought forth, laſtly finiſhed or conſummated.

Eph. 1. 18.

Jam. 1. 14, 15.

Although the mind be not ſo blind in, and ignorant of natural and humane things, as of Divine and Spiritual; yet there is a great cloud drawn over it, which in ſome degrees may be diſſipated by learning. In theſe days knowledg is not infuſed, but acquired with time and pains. We are not born learned, but we become ſo by degrees: though alas, if we would ſpeak ſeriouſly, and come to an examen of our ſelvs, we would ſay with a wiſe man, *Hoc unum ſcio quod nihil ſcio*, one thing

Socrates.

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I know, that I know nothing; for indeed, what we are ignorant of is much more than what we know. I will say farther, that the most learned man in the world hath but a superficial knowledg of things: nay, more than this, let a man never so much have studied a question, one or other coming after him can have such notions of it as the other never thought upon. Amongst *Grecians*, when Sciences first of all came out of *Egypt*, the bravest wits suffered to be called *Magi* μάγοι Wisemen; then after some proficiency with *Pythagoras*, they took the name of φιλόσοφοι Philosophers, friends or lovers of Wisdom; and when they were come to a higher pitch of learning, they would with *Socrates* be called *Rhetores*, Speakers, or men discoursing of Wisdom: that is, the more learned they did grow, the better they knew their ignorance. 'Tis an observation made of *Solomon*, that first he calls himself King over *Israel*, then King in *Jerusalem*; and for once he calls himself King, three times he takes the name of Preacher, to shew that the nearer he was drawing to God, and the more he was looking upon himself, the humbler he was. Just as when a man goes down a River, he can see the bottom of it, and thereupon hath great thoughts of himself: but when he comes to the main Sea, he can discover no bottom there; all are abysses and depths: then he sees the vanity and lightness of his former thoughts.

Eccles. 1.

Indeed Learning, except it be sanctified, makes a man swell with pride, *Knowledg puffeth up*: Hence it is, that as *Corruptio optimi est pessima*, Nothing is so insufferable as the pride of a man of Learning; be-

1 Cor. 8. 1.

becauſe wanting experience of the world, he commits many abſurd errors: indeed he is altogether impertinent; ſo that having conceived a high opinion of his learning, though it be in imagination more than in reality, ſlights all the world, as if they were ignorant and fools: looks he on others as did the Phariſees on the people,

But this people who knoweth not the Law are curſed. John 7. 49.

If ſuch a Scholar (as now we ſpeak of) once out of his Study goes into company, either he will act many tricks of pedantry, or elſe be as mute as a fiſh; he can hardly ſpeak of any thing but Books, of Logick, Metaphyſick, &c. without any conſideration, whether it be ſutable with the company he is in; and yet in whatſoever he ſaith, would be accounted an Oracle, applauding himſelf, and deſiring to be applauded by others. An empty veſſel makes a ſound, when a full one makes none; an ear full of corn hangs down, when that which is blaſted, and hath nothing in't looks up and ſtands upright.

I muſt not omit a reaſon why Learning inſtructeth ones underſtanding, becauſe it teaches us to know things by their cauſes, effects, definitions, deſcriptions, and attributes; ſo that the intellect being ſo well informed, will hardly admit to be impoſed upon by any ſophiſtical arguments; for thereby he is put in a capacity of diſcerning right from wrong, and acquainted with the ſeveral methods and ways, even with ſome rules (which ſeldom admit of any exceptions) not to yield to any probable, likely, and ſpecious words and expreſſions to be defrauded of the knowledg of truth.

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A second benefit of Learning, is the good influences it hath upon the will, not so much immediately as by the means of the intellect, which being so well informed, as we said, will conform her self to his last determinations: for though the will, which is a most free agent, doth suffer no coaction, nor violence, yet it is moved, inclined, and perswaded.

Learning doth also afford us help, and rules, how to master our passions, though not always, yet oftentimes, when they would break out with violence and impetuosity. In man is that which is called the inferior part of the soul, wherein under the appetites irascible and concupiscible are that we call passions, which all men are subject to, though some more, some less, the best and wisest of men strugling against, and striving to bring them under.

Hor. lib. 1. Satyr. 3. *Vitiis nemo sine nascitur, optimus ille est qui minimis urgetur.*

Now these passions are seated in the heart, wherein reason ought to preside, and sit as a Queen; which if things were in a due order and subordination, all passions ought to obey, and be subservient unto: but this part of man is much sensible of the sad effects of *Adam*'s sin. For as through pride and infidelity he disobeyed his God, so his natural affections are become rebellious to him, tyrannizing the best part of his soul, and sometimes usurp that power, which they ought to submit to: for as they are in the most brutish and sensitive part of man, so 'tis harder to rule them. God, who is able to subdue all things unto himself,

and

and who *in the day of his power, from unwilling, makes us a willing people,* when he pleaſes, doth curb, tame, break, and bruiſe thoſe unruly and inordinate affections, let them be never ſo ſtiff and ſtubborn; wherefore the beſt remedy for thoſe who are much ſubject to theſe diſorders, and who deſire to be rid of them, is to addreſs themſelves to God for his aſſiſtance, who can bring every thought and affection under to the obedience of the Lord Jeſus Chriſt. Pſal. 110. 3.

After this, Humane learning is of great uſe and advantage; for thereby we are not only acquainted with the nature of the diſtemper, but alſo are taught the beſt and moſt ſutable remedy, and the fitteſt way to apply it. Men who are acted by ſenſual principles, aim at the ſatisfaction of their ſenſes; but they who have learned and felt the corruption of theſe, will fence againſt, and bridle them. Not to be hindered in following the dictates of reaſon, they will know how theſe paſſions make us like unto brutes, which infinitely we ought to differ from; ſpecially by reaſon of our immortal ſouls, created after Gods image and likeneſs. Philoſophy can teach us the vaſt difference, which God in his mercy hath ſet between us and brutes: whether it be in our principle or in our end; whether in our eſſence or exiſtence: and though as to the matter, there be ſome conformity, as to the form there is ſuch a diſparity, as between mortal and immortal, corruptible and uncorruptible? How many examples can Hiſtory afford us, of thoſe, who having proſtituted their reaſon, and inſlaved themſelves to their paſſions, were brought to troubles and miſeries: And as we

ſee

ſee, that in States, when thoſe, whoſe duty it is to obey, take upon them to govern, all things go into a confuſion. So when in man paſſions are exalted above reaſon, nothing follows but diſorders, miſchiefs, and unavoidable ruine both within and without.

I need not to mention any of thoſe precepts and rules, which Divinity teaches us upon this ſubject. Scripture which is the fountain of it, is full of arguments to that purpoſe; and any one who exerciſes himſelf in the reading thereof, will upon this account, find a great deal of help and comfort therein. Divinity, which as I ſaid, is derived from thence, doth much enlarge and explain it, and affords us the beſt directions we can wiſh for to maſter our paſſions.

But to proceed to another thing, of all humane Sciences, Moral Philoſophy teaches us beſt therein; ſhe wants no motives, incentives, precepts, rules, and examples, to bring us to it. By the help of theſe, great men of Antiquity, as *Socrates*, *Alexander the Great*, *Scipio*, *Cato*, and many others, made their chaſtity, patience, conſtancy, temperance, and other vertues ſo famous: for having found out by the light of Nature, and the rules of Morality, how neceſſary it was for them to conquer their paſſions, they undertook it with ſucceſs, and forced their enemies to admire and love them: And amongſt all theſe examples, there is hardly any but was a learned and underſtanding man: the Conquerors themſelves, as *Alexander*, *Cæſar*, &c. were ſo; the former having been carefully inſtructed by his Tutor *Ariſtotle*; and *Cæſar*'s Commentaries ſhew what a manner of man he was. One day, *Ariſtotle* being asked, *what a difference*

there

there was between learned men and unlearned; Such, said he, *as between the living and the dead*: being of opinion, that a man without learning is a ſtatue more than a man.

And now I am upon this ſubject, I muſt ſhew how beneficial Learning is; ſure I am, 'tis neceſſary to many, and convenient to all; it doth enrich the mind, rectifie the will, regulate affections, quickens and perfects natural parts, and is an ornament to the whole man, whom it doth fit and diſpoſe almoſt for every thing: But this is moſt certainly true, that it is neither a burthen nor a hinderance to any. And firſt, if I conſider it in relation to a man in his retirement, when he is far from company, and wants converſation, then he hath reading and meditation. Sometimes ones affairs will call him into the ſolitarineſs of the Country, or his Diſtempers will keep him within doors; whilſt thoſe who love Hawking and Hunting only, want Hawks and Hounds; and others who love nothing but Gaming, want Money or Company: he will not want entertainment, he can converſe with the dead, who ſincerely, and without fear or flattery, do condemn Vice, and commend Vertue; without ſtirring from his ſtudy he can know the world, without any danger he can ſee Battels, breaking and overturning of Kingdoms: ſo that whilſt others do not know what to do when their ſports fail them, this is content, and ſatisfied, and with one may well ſay, *Non minus ſolus quam ſolus*, I am never leſs alone than when I am alone: for in his Book he will find the company and experience of great men who went before him, examples to be followed, and dangers to be avoided.

More-

Moreover, is a man in any company? he is able more or less to discourse upon most matters; and is he obliged himself to entertain company in his own house or elsewhere? he hath stock and variety to do't: and a Traveller, if he be learned, is a fit companion for any honest and vertuous man he meets with; of whom one finds abroad a great variety.

I hope no body will deny, how every one who is to speak in publick, if it must be well done, hath occasion of some learning. A Lawyer who desires to be eminent, must be versed in Rhetorick to give a form to, and set his speech in order; and understand something in Logick to deliver his reasons and arguments in a due method: Learning can afford him many things to enrich his discourse, which rules of Rhetorick will make more elegant, more pathetick, and persuasive, and will perhaps render him more eloquent if he hath any disposition towards it.

A Divine, who in the Pulpit is almost every day to instruct, correct, convince, and persuade; how can he teach effectually, and move affections with success, except all Arts and Sciences, which are servants to Divinity, do afford him plenty and variety of matter: People will respect and esteem their Pastors for their parts: learning and abilities by which respect they are disposed to give ear to, and follow exhortations and directions they receive from them: Daily experience teaches us how unlearned and ignorant Preachers are not much followed, and it is an effect of God's anger when he takes shining Stars and Candlesticks (for so the Scripture calls Ministers) from a people, and gives them ignorant teachers.

Rev. 2. 5.

teachers. These, who being unstable and unlearned, do wrest Scriptures to their own condemnation. 2 Pet. 3. 16.

In a word, solidity and elegancy of a Sermon, and eloquence of a Pastor (which things receive great help from Learning) are ever acceptable to hearers, and necessary to a Preacher, who is to make good his cause out of Scripture, Nature, Reason, Authority, &c. and to defend it from the cavils and sophistry of his Adversaries.

Statesmen also, when they sit at a Council-Table to make their proposals, ought to back them with reasons, confirm them with examples and precedents, and to refute the grounds of contrary Opinions. In their Treaties with Foreign States, how nimble, wise, and circumspect ought they to be, to elude the designs of others, and to carry on their own: when any League is to be formed, or dissolved, Manifesto's to be published, and so many intrigues abroad and at home carried on: and in the management of all other State affairs, how beneficial will it prove to have a good pen used by a good head. Histories afford us examples of those who through Learning were so fitted for publick employments, that almost as soon as they began, they made themselves famous therein, some in politicks, others in martial affairs. The same I may say of every private Gentleman, who being a man of Estate and Interest in his Country, hath ground to hope for being chosen a Parliament man, where almost every day, when they sit, have occasion of making tryal of their parts and learning, whereby they are cried up, come to be leading men in the House, and so are taken notice of, the whole Nation over, and become necessary to Court and State.

Though as yet I have not named Phyſitians, I ſuppoſe none will deny that Learning is neceſſary to them; and though I know the practical part is that which is required moſt of all, this is certainly much helped and made eaſier by Theory: and indeed of all profeſſions this of Phyſick requires reading as much as any. The object is ſo noble, hath ſo many dependencies, and is of ſo vaſt an extent, that it requires the whole man, and the whole life of man? How many thouſands of Diſtempers is the body ſubject to, whereof they are to know the ſigns and ſymptoms, the cauſes, effects, and remedies? what a ſtudy is that of the temper and conſtitutions of men which they muſt know, and ſeveral circumſtances to be obſerved by them; then the number of Books concerning their profeſſion, which at one time or other, 'tis fit for them to read, written in Arabick, Greek, Latin, and ſeveral other Languages; ſurely their task is great, ſeeing that, according to what ſays one of the Fathers, *Adam* through ſin hath left the ſoul of his poſterity to the care of Divines, their body in the hands of Phyſicians, and their goods and eſtates are committed to Lawyers.

Therefore there is no doubt to be made, but that Learning will prove a great advantage to old and young, Doctors and Scholars, and to every one according to his capacity: It is then neceſſary betimes to put Children upon it; there being ſo † long a courſe to run, and the life of man being ſo ſhort. Amongſt Heathens Learning was ſo conſiderable, that one of their Sects accounted it to be the chief good of men: as others declared themſelves for vertue. St. *Paul* deſires to be delivered

† *Ars longa vita brevis.*

delivered from *unreasonable men*: 2 Thes. 3. 2.
the word is ἀτόπων without Topicks
or Logick, to shew that this Art or Science which is the door into all the rest, is essential, or at least necessary to man as such; Reason being an essential principle of humanity.

Hitherto I specified nothing of what Books, Arts, and Sciences Youth are to be taught; because in my discourse about Learning, I have been drawn to speak of that which is proper and necessary to men of all ages. Indeed to treat of this exactly and methodically, I ought to have made a distinction of ages, as Childhood, infancy, &c. but as in so doing many things had fallen under consideration, which are not of my purpose, I thought fit to wave it till now, when I intend in few words to tell my mind of it.

First, I know that not only every Nation, but also almost every School, and every particular Preceptor have different ways and methods, and read some different Books, excepting Accidence, Grammars and Dictionaries; which though, as to the substance and rules they be every where alike, yet they are digested and compiled in a different way; so that every Nation hath these fundamental Books particular to her self: but as to Classical Authors, they use very much the same every where; the choice which hath been made of them being universally approved of, and with good reason too; for they are the productions of as fine wits as ever *Rome* had, I mean the Poets; as *Ovid*, *Virgil*, *Horace*, and * *Terence* (though an African) with *Plautus*, &c. for the Latins: *Hesiode* and *Homer* for the Greeks. For Prose of the lower orb,

* These two for Comedies.

Corderius, *Vives*, *Eraſmus his Colloquies*, then *Quintus Curtius*, *Florus*, *Juſtin*, *Cæſar*'s *Commentaries*, and of a higher form for Poets, *Lucanus*, *Juvenalis*, *Perſius*. For Hiſtorians, *Livius*, *Suetonius*, *C. Tacitus*, *Plutarch*, and ſeveral others, all which I may reduce under the notion of *Humaniores litteræ* taught in Schools to ſeveral forms, beſides, Fables, whether Poetical or Moral, as *Ovid*'s *Metamorphoſes*, *Æſop*'s, and others.

But there are ſome nice ſpirits, who would have the uſe of theſe Books forbidden only becauſe they are the works of Heathens; yet I think they ought to be ſatisfied, conſidering they are univerſally uſed amongſt Chriſtians: but I add, they are not made uſe of upon any account of Faith or Religion, but only for the Wit, Learning, Language, and ſometimes good Morality, found in them, and for want of better in that kind.

In all this, I would have them to proceed by degrees, as firſt of all, being perfect in their Accidence and Grammar, to turn Engliſh into Latin, and to learn by heart ſome of the Works of the fore-named Poets, with the Engliſh of it, or elſe if that be too hard to begin with *Cato*'s *Diſticha de moribus*, or *Verini Diſticha*; becauſe, beſides the tongue, they may therein learn very good ſentences of morality: All this time I do not exclude the private Exerciſes they ought to make in their Studies, when they are come from School; for having done the task required of them in the School, they may, and muſt fall upon reading of ſome Hiſtory or other good Book, whether Latin or Engliſh, commended to them, or of their own chuſing.

Poetry

Poetry they ought not to neglect, ſpecially they who have any genius towards it; and therefore they muſt exerciſe themſelves in all manner of Verſes, whether *Exameter* and *Pentameter*, *Sapphick*, *Aſclepiade*, *Phaleuck*, *Iambick*, *Choriambick*, or others; for thereby they will attain to a greater facility of underſtanding Latin Poets, who expreſſed themſelves in thoſe kinds of Verſes. In all this I wiſh, that as the School and age do bring the young man's parts to maturity, ſo Tutors would advance their Lectures. I ſaid before, thoſe ought not to neglect making Verſes who are inclined and diſpoſed towards it; ſuch as *Ovid*, who ſaith of himſelf, *Quicquid conabar dicere carmen erat:* and it had been pitty his Father had prevailed with him, when through hard uſage he extorted this promiſe from him,

Parce mihi genitor, poſthac haud carmina condam.

As to *Cicero* for want of this diſpoſition he did better to follow the proſe wherein he ſo admirably well could expreſs himſelf, and leave off his—*O fortunatam natam me Conſule Romam.*

In the mean time I wiſh them not to neglect the Tongues, or School Languages: firſt, the Latin; I know all this while they have been learning of it; but I deſire the purity, the Idiome, and the critick part, and as much as can be to perfect themſelves in't; for moſt ancient Authors have written in this tongue, which is the door of Sciences, and the univerſal character, whereby all Nations may underſtand one another, it ought to be loved not only for the uſe and neceſſity, but alſo for the beauty and elegancy. Hence it is that ſome call it

Lingua Regina, the tongue which is the queen of all the reſt. The difficulty of this conſiſts in ſpeaking.

Then the Greek called *Lingua Copioſa*, becauſe it abounds very much in words and expreſſions; and for the compoſition of words, none is ſo fit as this. Many good Books are written in't, out of which the Romans borrowed part of their learning: and once at *Athens*, which was the great School of the world, all Arts and Sciences were taught in this Tongue. *Cicero* himſelf was there to learn it: this is of a great uſe, ſpecially to Divines, to underſtand the *Septuagint*, or 70 *Interpreters*, but chiefly the New Teſtament, originally written in Greek. When St. *Paul* did write to the Romans it was in Greek, though he knew well the Latin Tongue, which he ſpoke when he was amongſt them: the knowledge of Tongues being one of the gifts which God had beſtowed upon him. This he expreſſes when he ſaith, *I ſpeak more tongues than you all*: This is alſo a Tongue neceſſary to Phyſitians to underſtand the works of *Hypocrates*, *Dioſcorides*, *Galenus*, and others who have written in't; beſides that, moſt parts of man's body, great many Diſeaſes, and the names of ſeveral Drugs are expreſſed in that language; the difficulty of this conſiſts in writing.

1 Cor. 14. 18.

The Hebrew Tongue, called *Lingua Sancta* by reaſon of the many holy things written in't, is very neceſſary to Divines for the underſtanding of the Old Teſtament, which is originally in this. In the confuſion of Languages, at the building of the Tower of *Babel*, this remained in the houſe of one *Heber*, whence I think it was called Hebrew:

brew; beſides the reaſon I already mentioned why it is called holy, there may be this, that it contains no unhandſome or unbecoming word, but it doth expreſs things in terms very decent and modeſt: where there is a queſtion about a Text, or the true ſignification of a word, to be able to diſcourſe of it, one muſt be verſed in the Original, which alſo hath a peculiar idiome, and a ſingular energy, which it loſes in part, being tranſlated into other Languages: Furthermore, if one hath a mind to underſtand the *Targums*, *Talmuds*, and other Rabinical Writings, he muſt be skilled in the Hebrew Language, out of which moſt other Languages, whether antient or modern have borrowed ſomething. Under this I comprehend the Samaritan, whereof the letters differ only in figure from the Hebrew, We have only the *Pentateuch*, or five Books of *Moſes* written in this; the difficulty of it conſiſts in reading.

The Chaldaic Language will alſo prove uſeful and neceſſary to Divines, not only by reaſon of the affinity it hath with the Hebrew, of which it is a Dialect; the character of both having the ſame name and figure, but alſo by reaſon of the Paraphraſe written in that language, which was neceſſary for the underſtanding of the Text after 70 years captivity; for the people born in *Babylon* and other places of *Chaldea*, wherein they were diſperſed, being forced to ſpeak the language of their Maſters, forgot their own (for here it was not as in *Egypt*, where they were altogether in the Land of *Goſhen*.) After they had leave to return home, this Paraphraſe was compiled to make them underſtand the Text, as I ſaid before, which came to be of an Authority almoſt equivalent to

the original. Hence came that affinity, and ſome mixture of both; and there is whole Chapters in this tongue in the Propheſie of *Daniel*, ſome verſes in *Ezra*, and elſewhere.

The Syriack, which is derived from the Hebrew and Chaldaick, or as others think, is almoſt the ſame with this, only of a different Dialect, is alſo neceſſary, becauſe of the verſion of the Old and New Teſtament made into it; which compared with the Hebrew, gives a great light to the ſenſe of the Text, and much more in relation to the New Teſtament; for this in *Judea* was the common tongue in the days of our Saviour, and of his Apoſtles; wherefore, in ſeveral places of the Goſpels and Epiſtles, we find ſeveral idiomes and phraſes of this tongue, which are no ways proper to the Greek; ſo that 'tis thought the Evangeliſts (except St. *Luke*, who ſpecially well underſtood the Greek tongue) conceived firſt in Syriack their Goſpels, and then put them into Greek. This Syriack then was their mother tongue; ſo that true Hebrew was not commonly underſtood; as appears by this, that our Saviour on the Croſs, crying out *Eli Eli Lamma ſabactani*, The ſtanders by amongſt them, the Inhabitants of *Jeruſalem* being the greateſt part, did not underſtand it, but ſaid, *he calls for Elias*; and the reſt ſaid, *let us ſee whether Elias will come*: which words could not be pronounced but by Jews, who were acquainted with the name and hiſtory of *Elias*.

Matth. 27. 46, 47, 49.

The Arabick tongue is very conſiderable upon the account of her antiquity and uſefulneſs; for it did not only begin to be known in the days of *Iſmael*,

Iſmael ſon of *Agar*, who went into *Arabia* the Deſart; but it was ſo after the confuſion of tongues at *Babel*, when *Sabi*, a Nephew of *Cham*, went into't, whence it was called *Sabea*. That people called *Arabians*, have been careful to keep it from mixture with other Languages; for they had no communication with other Nations. Hence it is that they call themſelves the beſt Gentlemen of the world; their blood in matter of alliances having not been mixed with other people: They have gotten the name of being the greateſt Robbers in the world. This tongue is very copious and eaſie to be learned, there being but few rules, with fewer exceptions: This, as I ſaid, is of great uſe to Divines, not only by reaſon of the affinity it hath with the Hebrew, but alſo becauſe of the traduction of the Bible into it; which compared with the original, gives a great light to the Text. All Books of Mahumetan's ſuperſtition are written in't, as well as the *Alcoran*; in all their Services they uſe it; and where they have Schools, they learn it, as here we do Latin and Greek. It is alſo uſeful to Phyſicians, becauſe there hath been of that Nation great men in that profeſſion who have written in that language; beſides thoſe Books which are extant about other Arts and Sciences, as Mathematicks, Politicks, Hiſtorical and Chymical.

Other tongues there are, which, if a man's genius inclines him to learn, he will find help and pleaſure in't; but theſe I think to be the chief and moſt neceſſary to be learned in Schools, which indeed for the moſt part are commonly taught in them.

But I muſt leave off ſpeaking of tongues to reaſſume

aſſume my diſcourſe where I left it, when I began to fall upon this ſubject. I would have the young Scholar to be put upon Declamations aſſoon as he is fit for it; this will not only try, but alſo improve his parts; for then he muſt read Books to get a ſtock upon occaſion: and alſo this will give him confidence to ſpeak in publick, which he will endeavour to do to his credit: Herein he can be much helped by Rhetorick, whoſe end is to perſuade; therefore he muſt perfect himſelf in all the common places thereof; whence he may learn Invention and Elocution, of which the firſt will afford him matter enough for the ſubject he ſhall have in hand; and the laſt can teach him a way and a method how to diſpoſe of it into a good order: then the σχήματα and figures will be an ornament to his diſcourſe, whether it falls under the Genders demonſtrative, deliberative, or judiciarie, to ſtate well a caſe, then ground it upon ſolid reaſons, neatly delivered, and in a good language and to have the way of conciliating or getting the good will of Judges and hearers, are certainly the eſſential parts of the art of Oratory. By theſe means the two great Orators, *Demoſthenes* and *Cicero*: the one among the Greeks, the other amongſt the Romans, ſpoke ſo often with the good ſucceſs which every one knows: This can enable a man not only to ſpeak in publick, but alſo fit him with dexterity, privately to manage a buſineſs.

Logick will teach him to ſpeak Categorically, and in few words to ſay much, to put an argument in form, and to know the fallacy of thoſe made againſt the moods of every figure, and all manner of ſophiſtry: there he may learn what is an *ens rationis*, what univerſals, what ſubſtances, acci-

accident, and other predicaments are: in a word, dialectick can give him a taſte of all other Arts and Sciences, this being the right door into them all.

Natural Philoſophy can inſtruct him of the Principles of natural being, and of the natural body it ſelf; beſides all things in't, from it, or relating to it, the ſubject of generation and corruption ſo neceſſary and uſeful to be known; and the matters concerning the ſoul may therein be cleared to him. This is neceſſary to Phyſitians, ſpecially, according to the maxim, *Ubi definit Phyſicus ibi incipit Medicus.*

Metaphyſick treateth of ſupernatural things, that is, in compariſon of thoſe relating to natural Philoſophy, therein one ſhall hear of *ens tranſcendens*, eſſences of things, *unum*, *verum*, *bonum*, and ſeveral other things very obſtruſe, except they be judiciouſly and methodically cleared. Hence is the next ſtep to Divinity; for, *Ubi definit Metaphyſicus, ibi incipit Theologus.*

Ethicks direct how to guide our actions and rule our paſſions; it makes Vice odious, and Vertue lovely; it reſolves ſeveral dubious caſes, and repreſents the four Cardinal Vertues to be followed by us, Juſtice, Fortitude, Temperance, and Prudence are therein ſet forth in ſuch a dreſs as is able to make us ſtrive to attain to them. In a word, hence are derived the good precepts of what is called morality, which (ſpecially thoſe of prudence) are of great uſe to Stateſmen, according to the ſaying, *Ubi definit Ethicus, ibi incipit Politicus.*

Hiſtory alſo muſt be known; it hath two parts, one called natural, which is a general collection of the particular works of nature; the other is civil, and this is a collection of the life and works of parti-

particular men; Chronology and Cosmography, both depending upon natural History, are the Basis and Foundation of that we call civil: they afford the circumstances of time and place, without which nothing can be done, or preserved in order. Natural History relates to the productions of Nature, as the Civil to the actions of men. Indeed it is an uncertain, difficult, and almost unpossible thing for Modern Authors to examine the motions and accidents of former times, to find out the natural inclination of persons whom we never have seen or known, to declare the unresolvedness of a councel we were never called to, to dive into the secrets of a Prince, whose confident we never have been, and to describe things unknown: Wherefore the best is to find Historians who lived in the times when things related were acted, and were well acquainted with the things they did write: yet the thing shall still be liable to exception; namely, that such Writers have perhaps been partial, and may be mis-informed: nevertheless, although such an History be defectuous in her circumstances, yet it is solid in the main, and as to matter of fact relating publick actions of times past.

The study of History is very beneficial to all sorts of persons, 'tis instead of Learning to the unlearned, and supplies some, not only with knowledge, but also, with prudence; several other things are merely speculative, and for theory only; but this is altogether for practice. Politicks and Morals are two of the most practical things that are; for what speculations they contain, do tend only to lead to a practice; yet this goeth further, for it contains the effects of what they only shew reasons for; it is not satisfied to give rules, as they

they do, but alſo ſtrengthens them with precedents, and illuſtrates it with examples. In the reading of it we make a reflection upon the manners and actions of good and evil men, and obſerve therein that which kept order in Corporations and Societies, and what cauſed diſorders in them; whence are drawn judicious conſequences of what is to be done or avoided, whether in publick or private: out of this Morals and Politicks are derived.

Further, Hiſtory is ſo pleaſant, that every one delights in't; for it contains many things to excite the curioſity of men, and is free of thoſe crabby things and difficulties which other ſorts of Learning are attended with. Other Sciences are ſometimes ſubject to decay: but on the contrary, this is renewed every day by the acceſs of new matter and tranſactions; ſo that 'tis ſo far from loſing any thing of its luſtre, that it is increaſed every day: which advantage ſhe imparts to thoſe who are acquainted with her; for by her help young men grow old in experience, without any decay of ſtrength; and old men go back to their younger days, and loſe nothing of their wiſdom. Whenſoever Hiſtory gives us councels, it declares the events of it, and all actions it doth publiſh; one way or other it makes known the motives and cauſes; ſo that we may perceive thereby, which either prudence or hazard had nearer influences upon great events. In a word, there is ſuch a variety of things pleaſant and profitable, that he who will not value it muſt be thought to have forfeited common ſenſe and reaſon.

But the great and general advantage we get by Hiſtory, is the experience of ſo many ages, that ſo we ſhould enjoy the fruit of other mens labors, be

wiſe

wise at their own costs, and receive benefit from every thing they have done, whether bad or good, avoiding them in one, and imitating in the other; having marked to posterity, and as it were, set a buoy to warn us from dangers and places, where others have been dashed or sunk. This commendation of History I can conclude no better than with what the Emperor *Basilius* in his excellent instruction exhorted his Son *Leon* to follow, when he should come to the Empire. *Son, neglect not the reading of ancient Histories, for without pain you may find therein that which others have collected with much labour; you can learn what virtues made some to be honest men, and for what vices others were accounted wicked. In it you may observe all the differences of humane life, and how many changes all things are subject to: the inconstancy of worldly affairs will appear to you, and the notable falls of the greatest Empires of the world: In short, you may observe how bad actions ever are followed with some punishments; and how good ones at one time or other are attended with rewards: so that you must avoid the first for fear of falling into the hands of Divine Justice, and give up your self to these last to deserve the rewards which infallibly you shall receive.*

Nothing can be added to these instructions, which deserve to be written in letters of gold; but I must say, that Histories are to be read with some caution; for most are censured for one thing or other, there being nothing perfect in this world. *Cornelius Tacitus*, who thought amiss of Providence, doth nevertheless flatter *Vespasian*, with being a minister chosen by the gods to work miracles, and give sight to a blind man, and health to one who was

Hist. lib. 4.

was sick in the City of *Alexandria*. In which two things, as one saith well, he contradicts himself to become a flatterer: this makes *Tertullian* call him a forger of lies. Others do shew themselves partial thus, by reason of jealousie between *Plato* and *Xenophon*: this last speaks ill of *Menon*, because he was *Plato*'s good friend. So because *Herodotus* had been ill used by the Corinthians in his Writings, contrary to truth, makes them run away in the Battel of *Salamina*; so he omitted some things tending to the commendation of that people which might have been an ornament to his History. Amongst the rest, the solemn Prayer of the Corinthian Women to *Venus*, to the end she would enflame their Husbands hearts to the Battel against the Persians: And because *Salustius* was an enemy to *Cicero*, he passes by the honour done to him after the suppression of *Catalina*'s Conspiracy. This vice *Thucidides* is cleared from by *Marcellus* in the History of his Life.

Lipsius.

The Wars of *Gyrus*, *lib.* 2.

This is *Plutarch*'s observation against *Herodotus*.

The same *Herodotus* and others have written some fabulous and false things, not out of any desire they had so to do, but for want of a true information: Indeed to make credible a History, it were to be wished, that he who writes it had been present to the actions he mentioneth, or had heard them from those who were present; and yet he must not indifferently make use of every ones notes, but chiefly of those, who being concerned, are able to declare the causes, councels, and ends aimed at; which qualification makes me esteem

Thuci-

Thucidides in the Athenian Wars: And to speak the truth, Ministers of State are the fittest men to write Histories, or at least to furnish matter for it; for they are acquainted with the true estate of affairs, the grounds, deliberations, secret and underhand Treaties, and with the will and interests of their Princes; but either they have no time to do't, or else dare not, thinking it not fit nor safe for them.

Lastly, most are partial for their Nation or themselves, and then say nothing to the advantage of their enemies, but what is not possible for them to conceal: 'Tis as when the Children of *Israel* had no Cutlers amongst them, they were forced to go to the Philistines to whet their Knives and Swords, who were sure never to set them the right edge; so either they will be silent of the brave Exploits of the enemies of their Nations, or derogate very much from them to lessen their own losses, and make greater their victories: Upon this reason I judge of *Annibals* transcendent merit and warlike capacity: For if *Livius* a Roman could not avoid to speak well of so dangerous an enemy of his Country, what had it been if we could have seen his History written by a Carthaginian.

Yet born in Padoa.

As for Divinity, for certain the more one knows of it the better it will be; yet because every one's genius and calling doth not require to be a Doctor of it, I must shew how much is necessary for every one to know. First, it is required all should be instructed in the Principles of Religion, common to all Nations; namely, that there is a God, who is the first cause of all things, and hath his being from him-

from himself, and so through the Articles of Christian Reformed Religion, as they are set down in our Confession of Faith and Catechisms, whether they be the Churches, or of particular men, as *Ball's*, *Perkins's*, which is one of the plainest, cleerest, easiest, yet as much methodical as any; and of Primate *Ushers*, which is an excellent one, but for Christians of a higher form; the Assemblies Catechism is full, intelligible and excellent.

Then they must be versed in Scriptures, because their Faith is to be built upon't; wherefore they should have at hand one or two Texts at least, to ground upon every Article of their Belief. In a word, I would have every young man well principled, and so well grounded in his Religion, that according to the Precept of Saint *Peter*, they may be ready to give an account of their Faith to every one that asks it, not only declaring what it is that they believe, but also giving their reasons and proofs for it, and answering objections which others can make against it; for 'tis not enough to assert, but also one must defend his Religion, for fear, when he goeth abroad, he should be moved and shaken from it. 1 Pet. 3. 15.

Having affirmed that we ought to be versed in Scriptures, because our Faith is grounded thereupon, and it being known, how in some places they contain things difficult, and above any ordinary capacity, I think it necessary to enlarge more upon this, the more, because the simple and ignorant ought as well to know what they believe, as the greatest Scholar; every one being to answer for himself,

* באמונתו *In fide ſua,* Habak. 2. 4. Pſal. 119. and others.

and to be juſtified * by his own Faith, waving here the great queſtion we have with the Roman Church, concerning reading of Scriptures by common people, which is not only lawful, but alſo neceſſary for them. *David* bearing this teſtimony that it makes wiſe the ſimple, gives knowledge to the ignorant, opens the eyes of the blind, and many things more to this purpoſe.

I ſay, Scriptures contain things neceſſary to be known; firſt, *as to the ſubſtance*, that there is one God the maker of the world, and of all things therein, and that he is the preſerver thereof; all what he ſaith we muſt believe to be true, and in him we ought to truſt and put our confidence: although there be but one God in nature, yet there are three Perſons, Father, Son, and Holy Ghoſt, co-eſſential in nature, co-eternal in time, and co-equal, or together equal in power: theſe perſons are diſtinguiſhed, not divided: amongſt them is an order without confuſion; the nature is ſpiritual, and conſequently immaterial and uncorruptible, ſimple without any compoſition, whether metaphyſical of ſubſtance and accident, phyſical of matter and form, or moral of act and power: It is infinite, eternal, unchangeable, and independent. Now this God is known to us in his Nature, Attributes, whether incommunicable, ſuch as we named juſt now, or communicable as are his Juſtice, Goodneſs, Mercy, and Wiſdom; whereof he is pleaſed to impart ſome drops to his creatures; and in his works which his word doth inform us of, either explicitly or by clear and neceſſary conſequence.

Now

Now therefore that there is a God, in * whom we live, move, and have our being, who † is a rewarder of all men according to their deeds, who having made the world, formed man after his image; and that man through his disobedience, infidelity, and pride, fell from that estate of innocency and integrity, wherein he was created; which not only brought guilt upon him, and all mankind, but also punishment and misery consisting in death, of afflictions, natural, spiritual and eternal; insomuch that thereby we are all fallen into temporal, and become guilty of everlasting pains and damnation, out of which we cannot be delivered by any strength, wisdom, or capacity of ours: therefore, God out of his wonderful and infinite mercy, promised a Saviour, from time to time, renewed the promises, sealed and confirmed them by several types & figures, who would come in the fulness of times to satisfie his Justice, appease his Wrath, make a full expiation for our sins, and reconcile us to God: This Saviour was to represent our person, put himself in our place, and suffer the pains and torments we had deserved. Because humane nature had offended, he was to be a man, otherwise it had not consisted with the justice of God to punish that nature which had not sinned; and as farther it was necessary he should be a man to die, so he was to be a God to conquer and overcome death.

* Acts 16. 28.
† Rom. 2. 6.

In three words, the substance of it is, that there is one God, and that through the fall of *Adam* we had been all damned, if God had not given us a Saviour. The knowledge of these things is necessary to salvation, and except we believe it we

cannot be ſaved: now all this is clearly and intelligiby expreſſed in Scripture; ſo that any ordinary capacity may eaſily be brought to underſtand it, and this we call neceſſary to be known *as to the ſubſtance.* Under the Old Teſtament, to know and believe this was ſufficient to ſalvation, for their Faith was extended upon a Meſſias to come, and not upon one already come; ſo that till the time of the Declaration, who this Saviour was, the object of their Faith was an *Individuum Vagum*, and they were in the dark who that particular perſon ſhould be. Wherefore *John the Baptiſt* confeſſes his ignorance in this point, when he
John 1. 33. ſaith, *As for me, I knew him not, but he that ſent me to baptize with water, ſaid*, &c. Hence it is that he ſent
Matth. 11. 3. two of his Diſciples to ask him, *Art thou he that ſhould come, or do we look for another.* He knew him by the Spirit's deſcending and remaining upon him. This was the characteriſtical note.

But now there is a ſecond thing neceſſary to ſalvation to be known by all who lived ſince the coming in the fleſh of our Saviour, and under the Goſpel; and this is neceſſary *as to the declaration*, namely, that the Saviour promiſed, propheſied of, and typified, is that particular perſon Jeſus Chriſt, both God and man, Son of the Virgin *Mary*, born in *Bethlehem*, in the days of *Herod*; and when by the command of *Cæſar Auguſtus* the world was to be taxed: In a word, the ſame that was Conceived by the Holy Ghoſt, born of the Virgin *Mary*, ſuffered under *Pontius Pilate*, was crucified, dead and buried, and who did and ſuffered all things mentioned in the Goſpel; and in few words,

con-

contained in the Apoſtolical Creed. This ſame we ought to believe to be our only Saviour and Redeemer, whom we ought to rely upon, and put our truſt in, apply him to us by Faith; and except we know and believe this, there is no hope of ſalvation for us, as Scripture doth fully and clearly declare; ſo that this Principle may be infuſed into the meaneſt capacity.

Si Chriſtum diſcis nihil eſt ſi cætera neſcis,
Si Chriſtum neſcis nihil eſt ſi cætera diſcis.

But in the third place, there are ſome things contained in Scriptures, concerning which the Spirit of God hath not been pleaſed clearly to reveal his mind to us. As revealed things belong to men, ſo ſecret things belong to God, which we muſt not pry into, nor preſume beyond what is written. Prophecies are certainly dark, till they become a Hiſtory; for to underſtand them before they are fulfilled, one muſt be endued with a Prophetical Spirit: Beſides Prophecies, there are other Points attended with many difficulties which Doctors themſelves labour and ſtudy very hard to underſtand. Such are the ways and manners of things: That things are, is a matter of fact; and after God hath ſaid in his word they are ſo, it admits of no difficulty out of this Principle, That God is the God of Truth; but the manner of things is that which breeds ſcruples, the word being either ſilent or dark about it. As for inſtance, that there is one God in Nature, and three Perſons, Scripture doth clearly ſet it forth in ſeveral places: and if this truth be obſcure in one Text, ſome other place

1 Cor. 4. 6.

of Scripture will clear it, it being proper to Scripture to explain it ſelf by it ſelf; yet how this Unity and Trinity can conſiſt together: though learned men be able to apprehend, yet mean perſons and low capacities are not capable of it: ſo is the myſtery of Incarnation, how the ſecond Perſon who hath Divine Nature can aſſume Humane Nature, and yet the Father and Holy Ghoſt who have both Divine Nature ſhould not be Incarnated; and again, how both Natures can be united in one Perſon, and the idiomes and proprieties of every Nature ſhould not be united; but every Nature ſhould retain her own attributes, without mixture or confuſion; yet this we know to be true, but cannot dive into the manner how this is done.

There are alſo other things, as the day when the great judgment ſhall be, and where it is to be, and what places Heaven and Hell ſhall be in, which ariſe from vanity and unneceſſary Curioſity. Other queſtions there are, which men ought not to diſpute too much about, becauſe they are ſomewhat problematical and good and learned men do differ in their opinion concerning them, as may be this: Whether there will be degrees of Glory, and whether this world ſhall be changed, as to the ſubſtance, or only in the accidents? all which points Scripture is not ſo clear about, as it is in others, becauſe the two firſt I named are neceſſary to ſalvation; and theſe are not, ſo that a man may very well be ſaved without knowledge of them: and though they are beyond the reach of ignorant people, it will be no hinderance to their ſalvation: becauſe whatſoever is neceſſary to be known in order to it, is plainly and clearly ſet down in the word. And to make this be underſtood in few words, there are

three

three parts of Divinity; the first called *Dogmatical*, or *Didactical*, explains; the second *Practical*, for the practice, applies; and the third *Polemical*, for Dispute, decides. It is necessary to salvation to know the two former, but not the last. If any one who understands Latine hath a mind to some methodical insight into these things, he may read some systeme or other of Divinity, as may be *Wollebius*, which is compendious, but excellent: *Wendelinus* is very good, specially in the Polemical part, *Altingius* and others.

Having shewed what is necessary and convenient for Youth to know; I must not forget to bring them to the knowledge of themselves: Know thy self was a great lesson amongst Heathens, which to do, is a great duty incumbent upon Christians: therefore, whether a man considers himself in his essential parts, Soul and Body, he ought to understand the duty of both, and to apply both to some good and honest exercise; or whether he doth reflect upon the whole as he is a man, that is the most excellent of God's Creatures: He must endeavour not to degenerate from this excellency, specially seeing every creature hath some particular quality, and every quality of them all, ought to be found in man in a higher degree of perfection: And indeed the knowledge of these Creatures should lead us to our duty: At their first creation they were all for the use and service of man, but he having rebelled against his Maker, other creatures have so dealt with him. Now there are of three sorts; some still are serviceable to man, as Horses, Dogs, &c. Others hurtful to him, as all ravenous and venomous Serpents, Vipers, Wolves, Tygers, &c.

Γνῶτι σεαυτόν.

Others are as Hyeroglyphicks to
2 Pet. 2. 22. him, the Dogs returning to his vomit, the Sow to her wallowing
Isa. 1. 3. in the mire, the Asse's knowing his owner, and the Ox his Masters Crib, testifie against his ungratefulness. The Stork, the Crane, the Swallow, knowing their appointed time witness against his obstinacy in evil ways.

Other Creatures give good examples, some of Piety towards their Parents; as the Stork which carries and takes care of them when they are no longer able to flie: Others of charity to their young ones, as the Pelican bleeding himself for their sake; some their thankfulness, as Horses, Elephants, Camels, who serve those from whom they receive their meat. Others fidelity, as Dogs; some prudence, as Ants, Bees; some valour and courage as Lions; others subtleness, Justice, *&c.* Now man, who is an epitome of the wonders of God, comparing himself with these creatures, will find himself more excellent than they, and having an absolute or relative knowledge of himself, he will strive to answer the gifts he hath received from God and Nature, and to walk accordingly.

Cui dedit erectos ad sydera tollere vultus.

This they will do of themselves, when they come to riper years; in the mean time, and whilst they are young, these Principles ought to be infused into them: First, how to carry themselves with their Superiors, as Parents, with that respect and obedience due to them; the like they must do to Princes, and Magistrates appointed by them, paying them Tributes, Customs, and Honours; submitting

mitting to the Laws of those under whose protection they live, hating innovations; according to *Solomon*'s saying, *My Son, meddle not with them that are given to change.* Prov. 24. 21. And because they are members of the civil Society, they must sometimes deprive themselves of particular advantages for publick good; thereunto sacrificing their interests, and suffering some prejudice upon the same account: so they ought to be respectful to any particular persons, who are their superiors in quality, place, parts, or age.

Secondly, with their equals they must be civil and courteous, provided it be not to the prejudice of their Rights and Priviledges; specially with those whom there is ground to contest with; though what a man doth in his own house in point of civility, doth no ways derogate from him; neither in *England* is it drawn into consequence: one must by all means be careful to avoid every occasion of dispute and contention.

Thirdly, with their inferiors they must be kind, loving, affable, bountiful, generous, and liberal upon occasion: civil, provided this civility be not abused, forbearing to do any thing whereby they may be slighted by them.

Fourthly, they must be taught how to behave themselves with friends, so as not to lose their amity, using all lawful possible means to preserve their friendship, not putting them to any trouble, but upon a good account; for he who doth not so value and esteem them, as to avoid as much as he can being importunate with them, doth not deserve to have friends. 'Tis a great part of wisdom to make a right use of them, and not trouble them upon

upon any trifle or trivial account; but one is to take heed of those whom the Poet speaks of.

Juven. Satyr. *Quos sportula fecit amicos.*

Fifthly, with enemies one ought to be wary and circumspect, and not give them any advantage; yet one must have charity for them, using lawful means to prevent the mischiefs they intend against us. In a word, they should be taught with all manner of persons to carry themselves with civility and prudence.

Polititians prescribe these rules; if thy Birth or Charges give thee authority over some, use it with justice; for one must obey his condition if he will not be exposed to the contempt of the world: against thy equals wait for the advantages of Fortune, to use it yet with moderation; and do so behave thy self towards thy Superiors, that they be not forced to go beyond the limits of modesty, and to prove insolent, and hard with thee. In a word, let thy whole carriage, thy very thoughts and desires, be surable to thy condition, for fear of bringing thy self into danger, harm, shame, and infamy: This some great men have known and practised. Once *Parmenion* having said these words, *If I were Alexander, I would accept of the proffers of* Darius; *Alexander* answered, *so would I if I were* Parmenion. The words of *Lewis* XII of *France* were very notable; for once being advised to avenge himself on those who had wronged him before he was a King, answered, *It is not becoming a King of* France *to avenge injuries done to a Duke of* Orleans, for such he had been.

When

When I ſaid Youth ought to be taught the excellency of Humane Nature, it was by way of motive for them to good actions, and not as a ground of pride and loftineſs in them; for I never intended to exclude the knowledge they muſt have of their weakneſſes and imperfections which I could deſire them to be humbled under; yet Inſtructions about this ſhould not be given by way of perpetual elegy and conſtant lamentations; as the way of ſome is to talk of nothing but of the miſeries of times, and of Humane Nature, *Heraclitus* like in this. It is not enough to ſpeak ſo much of the Wound, and nothing of the Cure, to lay open the Diſtemper, and yet neither ſhew nor apply any Remedy: Young men muſt neceſſarily know what is amiſs in their Nature and Perſons; but withal they muſt be acquainted with what they are and ought to do, that they may mend and reform.

Although hitherto I have diſtinctly ſpoken of Learning and Morality, wherein Youth ought to be inſtructed, I do not mean they ſhould be taught at ſeveral times and ages; for theſe things may very well be contemporary; only there are degrees of both, which require a greater maturity of years than others; which I muſt refer to the prudence of the Teacher, to uſe according to the capacity of the young man. It is certain, that practice of of Vertue is the end of Science, as Science is a perfect diſpoſition to Vertue; ſo that not only they conſiſt together, but alſo are a mutual help one to another.

Parents, who have ſeveral other things to mind, either publick or private, according to their ſtation, do chuſe and appoint thoſe who are to make this

this their whole buſineſs, yet both theſe things, Learning and Morality, are of ſo vaſt an extent, that men of means and quality think it a ſufficient work for two; whereof one called Preceptor, takes care only to inſtruct them in Arts and Sciences; and the other under the name of Governor, hath the overſight of their actions; but this muſt be no hinderance to either, to teach or adviſe according as there is occaſion: for both theſe parts were performed by thoſe famous men who had care of Princes whom they taught not only Scholarſhip, but alſo Maxims of State. *Ariſtotle* was ſuch an one to *Alexander* the Great, who amidſt his Victories, by Letters asked his advice about ſeveral emergencies. *Polybius* not only inſtructed *Scipio* the *African* in his younger years, but alſo followed him in his Expeditions, and had conſiderable Employments in his Armies. *Titus Livius* had the care of *Tiberius*'s Education; ſo had *Seneca* of *Nero*'s. This laſt, according to the opinion of ſome, having diſcovered in his Diſciple a great inclination to cruelty, compiled his Book of Clemency, *De Clementia*, thereby, if poſſible, to alter his temper: which cruel inclination, *Nero*, being come to riper years, diſſembled for a time.

Indeed, often men make a ſure judgment of Children and Youth in their tender years, of what they are like to prove, their nature being then not capable of diſſembling; but appearing nakedly ſuch as it will be. Thus *Alexander* gave ſigns of his future greatneſs in the queſtions he made to Embaſſadors ſent to his Father; and of his ambition when he wept for his Fathers Victories; who as he complained, left nothing for him to conquer: yet

Plutarch.

yet I know every thing done or ſaid by perſons of that quality, are lookt upon with magnifying and multiplying-Glaſſes. *Cato* alſo at his going out of infancy, ſhewed how one day he would be zealous of the liberty of the Republick; one day ſeing in *Sylla*'s Houſe the Heads of ſome who by his command had been put to death, asked, *Why is not this Tyrant made away?* and being told of the danger there was in ſuch an undertaking, by reaſon of the great care he took of his ſafety; He reſolved to carry a Dagger under his cloaths, and ſtab him at the firſt opportunity. This deſign his Governor had very much ado to diſſuade him from. *Valer. Max. lib. 3. cap. 1.*

Theſe are ſtrong ſigns of the paſſion which is like to be predominant in young men, when they come to riper years; though others who know how important it is to underſtand the genius of Children, to make inſtructions profitable to them, go up higher, and do conſult the nature of Parents; concluding with *Horace*, *Nec imbecillem, generant aquilæ Columbam*; as if with the Blood of the Father, all fatherly good parts and qualities were tranſmitted into the veins of the Son; which rule, though ſometimes it proves true, yet is not certain, and admits of exceptions: The Soul is not produced by the Father; and though her faculties do often follow the temper of the body, yet wit and goodneſs are not begotten: otherwiſe this proverb were not true, which hath been ſo often confirmed by experience, *Filii heroum noxæ:* therefore I muſt ſay, that though it be much to be well born, yet it is much more to be well brought up: Nature is potent and ſtrong, but Inſtitution and Breeding

Breeding go beyond: For as I said before, Infancy is tractable to any habit; and as it is ignorant of what are Vertue and Vice, so it is as susceptible of one as of the other.

Indeed it seems strange to an ordinary eye, that a Father full of Courage and Generosity should beget a base and a cowardly Son; neither is it very probable, but that a Son, who is part of his Father, should have something of his qualities: for some particular Vices or Vertues are running in the Blood of some Families, as of Nations. Sensitive creatures do communicate their Nature, and transmit their essential Qualities to that which they beget: A Lion by Nature is courageous, a Wolf ravenous, *&c.* And some have been of opinion, that it should be so with men; for *Suetonius* relates in the life of *Nero*, that his Father, a very wicked man, said, that *Nothing could be born of him and* Agrippina *which were not detestable and hurtful to the Publick*: But if this were always true; why shall not the children of one Father and Mother be all of one and the same Nature, which yet proves so much to the contrary.

Once it was a question concerning that famous *Alcibiades*, which were greater in him, his Vices, or his Vertues? a thing never so disputable about any one as about him; for he had excellent good qualities: also strong and dangerous Vices, so ballanced the one by the other, that no body could tell whether he would at last prove to be the best or worst of men. Two things which he boasted of, were his extraordinary Beauty, and his illustrious Extraction: But *Socrates* the first Author, as far as we can find, of the Precepts of Morality, upon which account men said of him, that *Having found*

found Philoſophy, travelling through Heavens and Elements, he brought it to dwell in Houſes and Cities; made him underſtand one day, that Quality, Riches, and Honours, without Honeſty, could only make him able the more to do wrong and injury to others: and he ſo proved to him, that though he was of a noble extraction, except he was qualified with Vertue and Merit, he was no better than a Porter, that *Alcibiades* ſhed tears, and earneſtly intreated the Philoſopher to ſhew him the way to Vertue. *Cicero lib. de Tuſcul. queſt.*

Montagne in his Eſſays hath ſomething to this purpoſe, but ſpecially concerning the inclinations of Youth, *If*, ſaith he, *the Diſciple be ſo minded, as to hear a Tale, rather than a Relation of a conſiderable Journey; if he leaves following of a Drum which led him to the way of honour, to go after another inviting him to ſee Mountebanks, who takes more pleaſure to come from a Tennis-Court, or from a Ball or Dance, with advantage, than to return dusty and victorious from a Fight: I find no fitter way for ſuch an one than to make him a Cook in ſome good City, though he were the Son of a Duke; according to the rule of* Plato, *that Children are to be diſpoſed of, not according to the means and quality of their Fathers, but according to the faculties of their own Souls.* So that let a Young man be never ſo well qualified from the ſide of his Parents, except he hath good Diſpoſitions, vertuous and honeſt Inclinations in himſelf, he will never be the more eſteemed, becauſe, *Simia eſt ſemper ſimia etiamſi purpura veſtiatur.* But of this I intend hereafter to ſpeak more at large. *Lib. 1. cap. 25.*

Be-

Because we have already more than once mentioned honesty as the quality without which others are insignificant, we must now tell what it is. *Diogenes Laertius*, in the life of *Plato*, saith, this great Philosopher called honesty, *That which is reasonable, commendable, profitable, decent and convenient* This is the Spirit which gives life to every action; without this salt there is no savour in any thing we do? How acceptable to God and men is an honest heart; many a learned, valiant, and wise man can be found in the world; but how hard is it to find a true honest man.

But to return to my purpose; to the end the endeavours of a Tutor be effectual upon a young Scholar, 'tis very necessary for him to understand his genius and inclination; this is the most judicious and methodical course that can be taken; and herein, besides what he can observe in his Conversation, Physicians can help him; for in every man they find four essential qualities, dry, moist, hot, and cold: Driness is by *Galenus* accounted the principle of Prudence; and moisture of Folly. These are qualities of four Principles, constituting the body of man, all which are to be found in every man; but usually one is predominant over all the rest: the better they are mixed and tempered, the better is the Constitution, and the longer the life of man: these answer to the four Elements which Natural Philosophers affirm to be in every mixt and compound; of which the one is hot and dry, the other hot and moist; the third cold and dry, the fourth cold and moist.

These Principles are called Choler, Melancholy, Phlegm, and Blood; every one of which is adapted to, and prevalent in one season of the year: The *Fla-*

bilis

bilis or Choler doth abound in Summer, which ſeaſon doth well agree with her quality, hot and dry. *Atra bilis*, or Melancholy abounds in Autumn, which are both dry and cold: Phlegm is prevalent in Winter, which is moiſt and cold; and ſo it is, for certainly this is the coldeſt of all Humors; but in Spring the Blood doth abound, which agree in this, that both are hot and moiſt. Now as the humor of Melancholy is ſowre, of Choler, bitter; of Phlegm, ſalt, and of Blood, ſweet; ſo they make the tempers of men harſh and troubleſome, rough and ſevere, churliſh and ſoft; and every one of theſe is to be diſcerned by the Complexion: Choler makes lean and yellowiſh; Melancholy, dark and black; Blood, fat and ruddy; and Phlegm, white: Theſe qualities, more or leſs, according as they are predominant, do tyrannize over a man, except by the uſe of Reaſon and Prudence, he doth correct and qualifie them.

When Choler abounds in the Brain, it drives men into madneſs; as the *Atra bilis* impells them into Melancholy. As we ſaid before, Phlegm being cold, they who are predominated by it, are ſubject to want Memory and Prudence: when therefore old people fall a raving and doting, it is becauſe of this coldneſs, whereby every office of the Soul is hindered, and not by reaſon of dryneſs attending that age. Now Blood hath a mixture of the three others, and is eſteemed the beſt temper of all: the hotter and thicker it is, the greater ſtrength it gives to the perſon; but the thinner and colder it is, the better the ſences and underſtanding do act: yet though we ſee creatures who have it ſo to be more prudent and ingenious as Bees, than

others, 'tis not to be attributed to the coldneſs of Blood, but to the thinneſs and pureneſs of it: thoſe creatures which have it thinner, are the moſt timerous, becauſe fear cools it: contrariwiſe, they which have it thick, are more courageous, cholerick, and furious as Bulls, Lions, Bears, wild Boars; becauſe Choler makes hot: and ſolid things that are hot will heat much more than moiſt. *The nature of youth*, ſaith *Plato*, *is wild and almoſt mad, when that of old men will be full of auſterity, roughneſs, and tediouſneſs:* For Youth is a hot age, and full of blood, which old age wants, and is very cold: ſo that the very age is to be obſerved in point of Education. *No man*, ſaith *Galenus*, *is willingly evil; but he is ſuch from the natural depravation of his body, and from a bad breeding.* But this muſt be well underſtood, or elſe it is much liable to exception.

Mores animi ſequuntur corporis temperamentum. Gal.

I am much of the mind of that learned man, who proves, in a Treatiſe made on purpoſe, that *the manners of the Soul do follow the temper of the body.* Indeed the union of theſe two parts is ſo great, that neceſſarily there muſt be a great communication of their parts, and faculties: ſences do convey objects to the intellect, and the faculties of the Soul do operate through the organs of the body, which too often defile the purity wherein the Soul ſhould abide: The Body doth afford the Soul too much matter, and incentives to ſin, and the law of the Members is hard enough for the law of the Underſtanding; therefore in ſome meaſure we may well refer the vertues and vices of the ſoul, to the temper of body. Men of a cholerick humor are quick and dex-

dexterous: Melancholy gives integrity and conſtancy with *Luxury*; Phlegm makes one mild and gentle, and the great abundance of blood caſts them into ſimplicity, and ſtupidity; what more ſhall we ſay to this? from all theſe humors ariſe raſhneſs, impatience, dulneſs, ſuſpicion, and miſtruſtfulneſs, which often lead men to cruelty; hence ariſe diſcontentedneſs, murmurings, indifferency for any thing, and a number of paſſions which ſo much diſturb the peace and quietneſs of men, are effects of theſe tempers and humors predominant in man: which if a Tutor were able, and would take pains to find out, it would be eaſie for him to remedy ſeveral inconveniences, whereof the cauſes would thus be known to him.

I add that to undertake this upon good grounds and better hopes of ſucceſs, the genius and age of the young Gentleman are not only to be lookt into, but dealt with accordingly; which to effect, one is to conſider, that to underſtand, to imagine, and to remember, are proper operations of the rational Soul; inaſmuch as the intellect, the wit, and the memory are faculties of the ſame: As Memory is for things paſt, ſo it may be ſaid the Intellect and Wit are part for preſent, and part for thoſe which are to come; and both theſe laſt receive a great help from the firſt: for it doth afford matter to diſcourſe, and to be exerciſed upon. Theſe faculties of the Soul have their working in the head, where, upon occaſion, are drawn the ſpirits into the brain: Hence it is that there is more brains in the head of a Man, than in that of the greateſt Oxe; and it is obſerved, that thoſe Brutes which draw nearer to men, as dogs, apes, and foxes, have more of it than others.

A man excels in one faculty or other, according to the temper he is of at ſuch a time; or as it is altered, either through accidents, or the uſual courſe of nature, that is, according to the ſeveral ages; which age and genius (I ſay it again) if not well obſerved, and dealt with accordingly by the Inſtructor, he will build upon the ſand: and if he ſucceeds, as to him it will be by meer hazard, but when he hath found it out, he muſt put him forward in that way, according to the faculty beſt in him, whether Memory, Wit, or Underſtanding; yet let not the others be idle, and let no time be loſt.

I named juſt before the four Principles of the temperature of man; yet I ſay, cold doth nothing of it ſelf, only helpeth to temperate the reſt, therefore the good one is to be neither too moiſt, nor too dry, nor too hot, nor too cold: for when one is too predominant, it ever diſturbs, and at laſt deſtroys the reſt. The Memory, to be good, muſt be moiſt, the Intellect dry, and the Wit hot; yet every one within certain degrees; and as theſe qualities are contrary, ſo it happens ſeldom that one who hath a good wit, hath alſo a ſound judgment; becauſe the firſt requires heat, whereby this laſt is weakened; and he who hath a good judgment, hath ſeldom a good memory; becauſe that muſt be dry, and this muſt be moiſt: yet I do not deny, but that ſometimes a man of a good judgment may alſo have a good Memory, or a good Wit; yet all in a moderate degree; but the ſtronger and more predominant one of the faculties is, the weaker the others are.

Hence, as I ſay elſewhere, it will appear how Memory is the prevalent faculty in the moſt tender

der years, becauſe that age abounds in moiſture: therefore *Plato* had reaſon to ſay, *In the preſence of children we ſhould ever ſpeak of good and honeſt actions, inciting to Vertue*; becauſe the memory, ſoftned with moiſture, is better able to receive impreſſions than when it is dried up: As one ſees the difference between hard and ſoft, clay and wax; yet a Child muſt not be troubled with many ſeveral different matters at the ſame time, becauſe they breed a confuſion for want of being duly placed: beſides that, to every Science are preſcribed ſome bounds which muſt not be treſpaſſed; and therefore ſee you perfect him in ſome meaſure, before you proceed to other things. Arts and Sciences gotten with Memory, and proper to't, are Grammar, ſome Theory of the Law, the Principles, but not the Controverſies, of Divinity, Arithmetick, reading of Hiſtory, and Languages which are learned by Children, better than by men of riper years; yet, remember Memory grows better for being uſed.

When one is paſſed from childhood to infancy, the mind begins to underſtand; and therefore proportionable things muſt be offered to that preſent capacity; as good Authors, and ſomething of Logick: but when by degrees that moiſture ceaſes to abound, then the Underſtanding grows ſtronger; as we ſee it by experience with people who live in hot Countries, who are wiſer and more judicious than thoſe who inhabit cold Climates; where reigns more ſimplicity and ſtupidity, becauſe the Sun and heat cannot dry up part of their moiſture; as it doth where it ſhines with more ſtrength. Now to the Intellect belongs to diſtinguiſh, to diſcourſe, conclude, judge and chuſe; and things proper to

it, are Dialectick, Natural Philosophy, Theory of Physick, the practice of the Law, Polemical and School Divinity.

To Wit, belong invention and composition of things; it hath in its operation a beginning, a progress, and a decay, as the other faculties: when it turns too much into fancy, and arises to some hotter degree than it should, it becomes destructive, and falls into *delirium*, making one light-headed: they who go so far, fancy high and great things; their brains being over-heated with too much working or reading Romantical Adventures, which they should be forbidden to do, this humoring and elevating that fancy. Yet certainly, true Wit is of a vast extent, for to it do belong all Arts and Sciences, consisting in figure, harmony, and proportion; as Musick, Picture-Drawing, Eloquence, the practice of Physick, Mathematicks, Astrology, application to several things at the same time, which yet is not an ordinary effect of it. Poetry, for some young men can sooner make twenty good Verses in two hours, than learn by heart ten lines in two days; whereby is seen the difference of Wit and Memory: as the example of *Socrates* makes it visible between Wit and Understandings; for the Oracle pronounced him to be the wisest man alive, when he never had the wit to make one good verse; though as much as in him lay, he had learned the rules of Poetry. Lastly, to pen well, Cards and several other Games, are under the compass of Wit, which must be taken up with good things.

I make much depend upon the temperature of the body (yet detest the consequence of *Galenus*) but I make most depend upon a rational Soul; yet I think

I think it fit for men to endeavour to know the natural cauſes of things; for Nature is a Book to be read and obſerved by us, leaving all to the concourſe and influences of the All-mighty and wiſe God, Maker of our immortal Souls. One muſt endeavour to get all former Rules confirmed by experience; becauſe in ſome caſes, general Rules fail.

Some, the better to know the temper of men, will proceed farther, and conſult *Phyſiognomy*; whereof *Ariſtotle* hath given ſome Rules: and to begin with the forehead, according to the Proverb * *Frons hominem præfert*; they who have it great are laſie; if little, they are light and inconſtant; if it be large and broad, they are eaſie to be moved and unſetled in mind. If the eye-brows be ſtraight as it were in a line, they ſignifie one to be effeminate; if they bow towards the noſe, he is ſower and churliſh: if they be turned towards the temples, he is a jearer and diſſembler: long eye-lids are a ſign of corrupt manners, ſhort ones a mark of probity; they which almoſt conſtantly look down, denote envy; an over white eye, or whoſe apple ſeems divided by a ſtreak of white, ſignifie good nature; that eye which is neither very big, nor very little, hath a very advantageous ſignification; that which moves too much, ſhews inconſtancy; that which fixeth much upon objects, betokens impudency; but that which moves neither too much, nor too little, is a ſign of goodneſs, and prudence. Little ears ſignifie corrupt nature; long ones and upright, folly or pratling; but indifferent ones are a good ſign; ſo of the noſe, mouth,

* Which to gain ſay, others have made this Proverb, *Frontis nulla fides.*

&c. if a man be hairy very much, he is either ſtrong or given to luxury. But enough of this.

Others would conſult Chyromancy, and by the help of ſome lines in the hollow of the hand, enquire into ſeveral things; not ſo much to know the nature, as to dive into ſeveral accidents which are certainly or likely to befal one.

Aſtrologers will tell us of Conſtellations, Aſpects, Conjunctions and Influences, which Stars have upon thoſe who are born under them: but this caſting of Nativities and Horoſcopes, and Fortune-telling are (to my opinion) things no ways to be minded or lookt after; the Science thereof being conjectural, uncertain, and forbidden by Scriptures. Rather I will conſider the Country, and nature of the Climate under which one is born; ſome Nations are fiery and haſty, others ſlow and phlegmatick; ſome are of a ſweet nature and civiliz'd, when others are wild and not ſociable: yet I would not conſult the twelve Signs, nor enquire into the twelve Houſes, though 'tis certainly true, that many things have influences upon the temper and conſtitution of men; the very weather pretends to it: rainy and moiſt makes them dull and heavy; cold, luſty; hot, weak and heavy.

When I ſaid that Stars and heavenly Signs are not to be minded, I do not intend any ways to derogate from that vertue which God hath printed in them; for it is certain they were not created in vain; for God and Nature do nothing in vain: not only they are ſigns of times and ſeaſons, and diſtinguiſh the day from the night, but alſo they have influences upon ſublunary and earthly things. It were trivial for me to ſay that in ſowing

ing of ſeeds in the ground, and planting of plants in the garden, the motion and time of the Moon is to be minded, which Spring-Tides declare, in a higher way; and the Sun forms mines of Gold under ground, purifies things, and ripens the fruit of the ground. But why ſhould I inſiſt on theſe things; doth not a Maxim of Philoſophy affirm, that *Sol & homo generant hominem*, it is not only the principle of light, but alſo of life to many things; yet none of theſe Planets or fixed Stars have any coactive influences, *inclinant non neceſſitant:* ſo that out of them nothing can poſitively be affirmed, but only gueſſed at, and by way of conjecture.

But there are ſo many othet things whereby to know young men, that one can never want means to inſtruct and ſatisfie himſelf therein; the looks, the geſtures, the countenance, the very colours which paſſions ſpread over the face, do often tell us much of what is in the heart. Now I can ſee one bluſh for modeſty, then another will grow pale for anger; love, fear, hatred are read upon the face, and ſeen in the eyes, which are well called the looking-glaſs of the ſoul: let one but endeavour ſometimes to ſtir thoſe paſſions, and they will ſoon diſcover themſelves: let a Tutor invite his Diſciple to talk and diſcourſe, and if he be any way ingenious, he will ſoon find out what he is; then let him obſerve his actions, his exerciſes, his pleaſures, and his company.

Actions are certainly the ſureſt rule whereby to judge of a man; for here I make no diſtinction of ages: every free agent will propound an end to himſelf of whatſoever he doth, whether it be *Actus elicitus*, or *imperatus*: this end to a wiſe agent

agent is the first in intention, but the last in execution: for as he looks to the end, so he thinks on the means how to attain to it: Yet I would not have every single action of a man severely to be examined; for it is hardly possible but there shall be one defect or other in't. I speak not only as in the sight of God, but also of men. To confirm what I say, many things must contribute to a good action, and the want in one single thing is enough to make it bad. Every action imports four things, a principle, a matter, a manner, and the end; there ought to be a rectitude in these four circumstances to make it good.

First, there must be a good Principle, which is of several sorts, and may be reduced to these three heads; as it is honest, profitable, or pleasant: under the notion of the first, is that which arises from Conscience, as being of Divine, Natural, or Politick Right; as to do Justice, and not act against Reason: but some act out of a principle of honour, as others of Conscience: wherein they consider themselves, and would do nothing whereby a stain or blemish should be laid upon their action, person, or family: And a third sort do act out of a principle of decency, not looking upon themselves obliged to such an act, but only they account it to be fit, handsome, and convenient for them: though there be a difference between these three motives, yet they are all reduced under that we have called honest: but many act out of another principle, called Interest, wherein they are self-ended, and look only to their benefit and advantage: This very often causes men to do things unlawful and unjust, so that many times it may be called pernicious, rather than profitable. A third prin-

Principle may be called of inclination, not derived from any rule or precept, but only from our mind and will to pleaſe one paſſion, or other; whether it be love, hatred, or the like, without any conſideration of advantage, or any reaſon tending thereunto.

Non amo te Claudi nec poſſum dicere quare
Hoc tantum poſſum dicere non amo te.

Then there muſt be the matter which is either good, or evil; according as it is conſentaneous or contrary to law and rule; yet though it be evil, it is ever under the notion of good; for good is that which is *multum appetibile*, much to be deſired, Now no body wiſhes evil as ſuch, let the inclination be never ſo corrupt, and as bad as that of *Medea* in the Poet.

——Video meliora, proboque Ovid.
Deteriora ſequor.

Which anſwers to this of St. *Paul*, *The good I would that I do not, and the evil I would not, that I do*; not Rom. 7. 19. becauſe it is evil, but ſome ſpecious ſhew or pretence of good intervening, though but imaginary, through the inward corruption, the agent determinates himſelf, though with ſome difference; as the action is either ſpiritual, natural, moral, voluntary, or mixed.

In the third place there is the way of doing, which is called the manner or form of the action, which is very conſiderable: for 'tis not enough to do a good thing, it muſt be done in a due

due form: this circumſtance God requires very much, according to this,

Verba parum proſunt, proſunt adverbia multum,
Non bona tam penſat quam bene facta Deus.

Laſtly, there is an end to every action, as I ſaid already; and this circumſtance is ſo conſiderable, that it doth denominate the whole action. Philoſophers tell us, *Bonitas petitur ab objecto*, ſuch as the end and object are, ſuch the action will be, either good or evil. Theſe four circumſtances I will give an inſtance of, to illuſtrate what I ſay, let it be that of giving Alms, which is a good action, as to the matter; it being commanded and commended in Scripture. He who gives Alms and performs this good action, ought to do it out of a good principle of obedience to Gods precepts, and charity to his neighbour, and not out of vanity or pride. Then this muſt be done in a good way, not publickly, and Phariſee like, cauſing the trumpet to be ſounded before one, but ſecretly, and ſo that the right hand doth not know what the left is doing: and laſtly, the end muſt not be to be ſeen and praiſed of men, but only to relieve the poor, and needy. Beſides all this, there ought to be a gradual perfection, that is, that every one of theſe circumſtances be obſerved in a competent degree; namely, whether my charity be not cold, whether I give as much as I am able, and is ſutable with the preſent wants of the receiver: after all this, who can boaſt of his capacity to do a perfect action?

Therefore a Tutor can never expect it from a Pupil, only he will obſerve whether he hath a good

good bottom, and an honeſt heart; which goodneſs and honeſty he muſt endeavour to improve with judicious advice, wiſe precepts, and good examples, from himſelf and others, into whoſe company he doth introduce him; allowing him that honeſt liberty (yet free from licentiouſneſs) which ſo much becomes a young man of quality, who ought neither to be humoured nor diſcouraged, ſo as to be driven into baſhfulneſs.

Becauſe often Children are apt to forget Precepts and Admonitions after they have been given; if they were followed with an example of any Hiſtory, true, or invented upon the matter, it would take a deeper root (thus to teach ignorant people, our Saviour uſed Parables ſo often) but to have it to make a greater impreſſion, in my opinion the precept, not long after it hath been given, ſhould be reduced to practiſe. Thus in the laſt age, a Preceptor to a great and young Prince having obſerved in him a haſty nature, and ſeeing all his advices could not prevail upon't, for his inclination did ſtrongly draw him that way, all his general rules he reduced to a particular one, *viz. Never to ſet his hand to any thing, till after he had read it, and conſidered on't.* Yet a day or two after, he brought in great haſte a paper to the Prince to ſign, having pen and ink ready to that purpoſe; ſo the Prince ſigned without ſo much as reading what it was: which being done, the Preceptor ſaid to him, Sir, you are King no longer; for you may ſee how by this paper you made over your Kingdom to me. Inventions of this kind will certainly prove beneficial to Youth; and the higher is the quality of the Pupil, the more their temper is to be ſtudied, ſeeing, if by their Education they may hope for great char-

charges when they come to be of age; they will have great and publick influences, their actions being so much taken notice of, and men so willing to follow their examples, according to this,

Regis ad exemplum totus componitur orbis.

Therefore when a Tutor sees his Precepts do not produce the effect he wishes for, he must not grow impatient, but still use his endeavours; some tempers are dull and heavy, which have much ado to understand and retain: it is of Wits as of Fruits, some are ripe sooner than others; so they being often gently, and in season told of their faults, will mend at last. Failings are natural to men, specially in that tender age, therefore one should be compassionate to, and redress them, *aliquando bonus dormitat Homerus*, is an ordinary saying, the best and most careful are subject to miscarry: but withal, a difference is to be made, when faults are committed out of ignorance, and humane infirmity, or out of wilfulness and malice.

It is a great part of prudence to know when Youth must rest or work; 'tis the dexterity of a rider to know when to hold in, and when to put on; and to know his time is a great matter: some can learn more in one hour, than others in a whole day; therefore they who are not able, or have no genius, to be kept too long at it, must not be tired out, which would make them nauseate all Learning and Morality; they must have rest, and refreshment: for saith the Poet,

Ne-

——— *Neque ſemper arcum*
Tendit Apollo. *Horat. lib. 2. od. 10.*

But when the Tutor hath care, and capacity, and a good method to inſtruct, and when the Scholar is willing and able to learn, and to act what is neceſſary; for there muſt be a diſpoſition in the recipient, then there is hopes that God, who hath made all things by his power, and preſerves them by his wiſdom, will bleſs with ſucceſs, their labor and mutual endeavours; but if not only there are no ſuch good diſpoſitions, but rather bad ones in him, certainly there is no good hopes; For

Sincerum eſt niſi vas quodcunque *Horat. lib. 1. ep. 2.*
infundis acceſcit.

It is not only convenient, but alſo neceſſary to uſe Children to hardſhip, if their ſtrength and conſtitution can bear it; for thereby not only they will take exerciſe, which is neceſſary to diſſipate bad humors, and to uſe their joynts, whereby they will be more nimble and ſtronger, and which alſo will make them grow; but alſo they will uſe themſelves to labor, and make it natural to them: it is a great matter when they are hardened from their childhood, for it makes their conſtitution ſtrong and luſty: Hunting, Riding, Walking, and moderately uſing ones body, to the like exerciſes, can much contribute to it. Indeed ſome are brought up in ſo tender and effeminate a way, that 'tis a ſhame to think on't; ſo that if ever they be put upon any inconvenience, they are not able to hold out, but ſink under any hardſhip, and are ſoon ſwept away; then thoſe Parents who ſo much

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dally with, and ſeem to be ſo tender of them, may ſee their error, when any diſtemper comes upon them. It is natural and reaſonable for every one to deſire the health and life of his children, but the ways which men take to arrive to it, are much different, and the means often contrary to the end. I had reaſon to ſay elſewhere, that Breeding is a ſecond nature, for Children will (may be as long as they live) retain that alteration which perhaps at that time was made in their temper: Look on a Country-man's, or an ordinary man's Son, he doth generally prove ſtrong, and fit for hardſhip; and though it be neceſſary to proportionate the hardſhip to the Child's ſtrength, 'tis no way requiſite to ſtand ſo much upon the quality of the Parents; for beſides what I already obſerved, that this is good for their health, I believe, great and little ones, rich and poor, noble and commoners, may at one time or other happen to be put to ſhifts; ſo that from the Prince to the loweſt Subject, it is uncertain what one ſhall happen to be brought to: 'tis well to be fitted to wreſtle againſt what difficulties we ſhall meet withal.

Beſides that, the greateſt Kings in the world, when they are put upon action, are glad of a body able to endure hardſhip; the greateſt Conquerors do ſhare in it: not only the common Souldiers, but alſo Officers undergo it. What a fine thing was it for *Pompeius*, to have to be his Souldiers, thoſe young Romans, who, for fear of being cut in the face, whereby it had been ſpoiled, turned their backs in the day of battel. In a word, as there is none but one time or other of his life may happen to be put upon action, 'tis prudently done of Parents to fit them for it, from their youth up:

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and I am ſure, that to be able to endure hardſhip is a qualification without which one can do nothing, or very little in martial affairs. God, who had appointed *David* to many troubles and hardſhips, diſpoſed him to it, through his former manner of life, when he kept his Father's ſheep in the field, expoſed to the heat of the Sun, Wind, Rain, and other injuries of Weather; and may be with a cruſt of dry bread in his pocket. I do not deny how decent it is that Children of men of quality ſhould be brought up in a handſomer way than thoſe of common people: but I ſpeak againſt the fondneſs which ſome have for them, which is ſo far from deſerving to be called care, that I more properly name it want of care.

Let the inconveniences of this manner of Breeding be obſerved, Theſe young Gentlemen when they come ſomewhat to know themſelves, they will eat no courſe meat, only the moſt delicate they can find for mony. They ſcorn to wear cloaths except they be very rich; they will think it is below them to walk, but if they go out, it muſt be in a Coach; they will not ſo much as take the pains to ſtick a pin about them; and if there be no ſervant to give them a glaſs of Wine, they will rather be choakt than take it themſelves: Sometimes the weather is not good for them to walk out, therefore they will ſit at home, and Dice or Card away many a pound, or in a Tavern, and drink away their health, till the Gout, or Gravel comes upon them, or a Pleuriſie, an Apoplexy, or ſome other ſudden Diſeaſe carries them to their Grave: After this way of breeding, certainly we muſt not look for many manly ſpirits, and if there be any, 'tis their good temper, and ſtrong conſtitution which keep

them from being ſpoiled by this; and as hereby the name effeminate given to theſe ſpirits hath been borrowed from women, ſo ſome manly ſpirits have paſſed into the bodies of women; for there are ſome of theſe whoſe heroick minds will ſhame the low and puſillanimous hearts of thoſe,

Ovid. *Sint procul à nobis Juvenes ut fœmina compti.*

Seeing I am now upon this ſubject, it will not be amiſs to ſpeak of two contrary ways of Breeding; one effeminate, uſed by a people called *Sybarites*; the other manly, by the *Lacedemonians*: the former ſtudied nothing but how to ſoften and render effeminate their ſpirits and bodies: but the laſt as much as in them lay, endeavoured to frame their bodies to a ſtrength neceſſary for war, and to infuſe a true principle of valour into their ſoul. The *Sybarites* brought up their Children in the boſom of a laſie and idle voluptuouſneſs, wherein they ſuckt vices as it were from the breaſt, and before they could know them: And as a ſtomach weakened through exceſſes can bear no ſolid meat, but that only which is very light; ſo their ſoul had therein contracted ſuch a *nauſea* and diſtaſt, that it could no ways ſavour and reliſh the food of vertue. Inſomuch that it wanted ſtrength not only to digeſt, but alſo to keep it for never ſo ſhort a time. The *Lacedemonians* nouriſhed their children with ſobriety, and without delicacy; they uſed them to injuries of weather, they made them fight and wreſtle one againſt another; commending ſome for their ſtrength, others for their dexterity, and conſtancy; they taught them to be reſpect-

ſpectful to old age, and often told them of the brave exploits and feats of their Anceſtors, to encourage them to vertue; they ordered them to be ſhort, but ſententious in their diſcourſes, and conſtantly to mind generous actions.

But what manner of men muſt they have been, who for ſeveral years were kept as ſoft and warm, as if they had been in their Mothers womb; who would not ſo much as ſuffer workmen in their Town for fear their ſleep had been interrupted with the noiſe they made; whole Cooks were the firſt Preceptors they gave their Children; Parents being careful how to refine their taſte more than their wit; who made in bed moſt of their Exerciſes, and their moſt ſerious Diſcourſes at Table; inviting people to their Feaſts a whole year before, that they might have time to make extraordinary proviſions, and thoſe who were invited, great preparations to come to it, looking for exceſſes in every thing. Now I would fain know what good can be expected from ſuch a Breeding?

On the contrary, the *Lacedemonians* who were brought up amidſt noble and generous examples, and were as good as framed by the hands of vertue, could produce none but great and extraordinary actions, worthy of an immortal praiſe: and indeed the laſt of them were the firſt amongſt other Nations. But at laſt, what was the end of theſe two people? it is well known how, as long as laſted the Diſcipline by *Lycurgus*, ſetled in *Sparta*, thence came forth ſo many valiant men, that all their enemies were afraid of them, and durſt not fight with an Army, wherein were but few of them; when three hundred thouſand *Sybarites* were overthrown by the *Crotonians* with a

handful of men, and all their Towns taken within leſs than two months.

The antient Inhabitants of *Crete* (now *Candia*) uſed to hang up their Sons breakfaſt, which if they had a mind to get, they were to fetch down with Arrows: hence it is that they were ſo good markſ-men. The ſame is ſaid of thoſe of the Iſlands *Balearides*, now *Majorca*, *Minorca*, and *Ivica*.

Here I need not to be told how this was of old, and now things are ſo much altered, that what Nation ſoever, or particular man would follow all the ſteps of antient Nations, would become ridiculous: for I know every Nation had, and ſtill hath ſome particular thing ſutable to the genius and ſtate of the generality of it: and even in every Nation, according to the ſeveral intents and quality of Parents, there is ſome diverſity in breeding of Youth; they muſt be bred the way according to which they are to be diſpoſed of Thus a difference is to be obſerved in the breeding of a Souldier, and of a Lawyer; theſe being particular employments, which in time they are to betake themſelves to: But I ſpeak of a general way of breeding, which is not to be tyed, either to times, or places; as Vertue, Knowledge, and the like: under which may be reduced the way of the *Spartians*, and others I named

How much doth this condemn thoſe Parents, who only think upon building of houſes, and richly furniſhing them; of getting Horſes, Hounds, Hawks, *&c.* and hardly think upon him who is heir apparent to theſe things; and ſometimes will take more care to have a Horſe well dreſſed, than a Son well bred. Shall I confirm all I ſaid againſt

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an effeminate (and consequently vicious) Education, by that which was given to one of the greatest Princes of Europe for these many ages, I mean, *Henry* IV. born Prince of *Bearn*, lawful Heir to *Navarre*, afterwards King of *France*: his Grandfather *Henry* of *Albret* would not have him brought up with the delicacy used with persons of that quality; knowing well, how in a soft and tender body lodges usually a soft and a weak spirit: He did also forbid he should wear rich cloaths, or be flattered and treated with that submission due to Princes; because all these things infuse vanity, and lift up the heart of children to pride, rather than to a true sense of generosity: he only ordered him to be cloathed, and fed, as were other Children of the Country; and that he should be used to run and climb up the Rocks, which are thick in those parts to the end he might thereby be used to hardship, and his tender body might become strong and lusty. 'Tis reported, that commonly he fed upon brown Bread, Beef, Cheese, and Garlick; and that often they made him walk bare-head, and bare-feet; and probably without this he had never been able to undergo so much hardship as he met with when he was forced to defend his right, and conquer his Kingdom with the edg of his Sword. Pope *Sixtus* V. had reason then to say, that for certain he would overcome the *League* (a strong Faction in *France*) because the general of it, the Duke of *Mayenne* was longer at Table, than *Henry* IV. was in bed.

But I know every one hath not a constitution strong enough to bear this, in which case one ought not to go beyond his strength: However

this is ſufficient to ſhew how neceſſary it is for one to have a body uſed to hardſhip; ſpecially for thoſe who intend to be Souldiers: which profeſſion very often doth not depend upon men, being ſometimes forced to it, by ſome accident or other; as may be a Civil War, an invaſion of a Foreign Enemy, or a Conqueſt to be made by the Prince: beſides that, 'tis well known to be a part of policy in time of Peace, to be in a poſture of War, and to ſtand upon the defenſive. And that Country which hath a number of men of ſervice experienced in warlike affairs, is conſiderable in her ſelf, and formidable to her Neighbours: Arms are the uſual way of conquering or preſerving States; for indeed, counſel alone, at leaſt without a martial prudence, proves often ſucceſsleſs, except the Sword be in a readineſs to back it; therefore men able to command Armies, are ſo much reſpected by ſome, and feared by others; which preferment, when 'tis beſtowed upon their merit, they often have ſweated for, and endured the brunt of the day, whereby they attained unto that experience, which they were ſo conſiderable for: and hereupon I can but admire at the change which when there is occaſion, this works upon the nature of men. Of this we have two notable examples of two great men who were contemporary, and this not long ago, in the days of *Henry* IV. of *France*, lived the *Duke of Bouillon*, and *Marſhal Biron*, both gallant men for War, but in a different way: The former was of a wary, ſlow, one phlegmatick temper at a Council-Table, and in his ordinary actions: The other contrariwiſe was of a quick, haſty, and ſomewhat raſh nature: yet when theſe two men were at the head of an Army, they were

were altogether other men: the *Duke of Bouillon* was so fierce and fiery, that he hardly could hold in, and was seen to foam when he went to the Charge: but the other did master himself so much, was so quiet, so calm, and as serious as if there had been nothing to do: In this condition the former was better disposed for a Soldier than for a General; and the last was more fit for a General than for a Soldier. Indeed it cannot be well enough admired what a change is wrought in some men when they were upon the point of action. We read of one *Garzia Sanchio*, King of *Navarre*, who when he met with his enemies, grew pale and quaked; whence he was surnamed the Quaker; who yet was like a thunder in a Battel. The like we hear of another, who trembled when his man did put his Armor on him; which he once asking the reason of, he was answered, My body hath reason to tremble, knowing what a danger my heart will anon bring it to. This in other men is an effect of fear, but in these, it is caused by a sudden raising of the blood.

As Children in their generation are to be members of a politick body, and of a civil society; I wish they were fitted to keep the bond of it, and therefore taught the practice of meekness, humility, civility, *&c.* which qualities breeding a mutual respect and affection, do much contribute to keep peace in families, amongst Neighbours, and through whole Nations; and because Vertue begets plenty and riches, which cause pride and idleness, I would have them instructed as much as may be to avoid so bad effects of so good a cause; thereby to prevent calamity and destruction, as befel *Sodom* and *Gomorrah*: we had never thought that the sin of

thoſe places had been other than that abominable one named from that firſt one, if Chap. 16. 49. *Ezechiel* had not expreſſed it thus; *The ſin of Sodom was pride, fulneſs of bread, and abundance of idleneſs, want of charity, and haughtineſs.*

To fence betimes againſt this, let Children be taught to ſtudy decency in their cloaths, modeſty in their behaviour, ſobriety and temperance in their diet; not ſo much to pleaſe their palate, as to nouriſh their body, uſing wholeſome meat and keeping a good diet; for exuberancy of food cauſes ſurfeits, which do endanger their life, or at leaſt makes them unfit to learn or do any thing well, cauſing a dulneſs in their ſpirits: wherefore 'tis much neceſſary to make them uſe ſome exerciſe, whereby digeſtion may the ſooner, and the more eaſily be made to prevent crudities and indigeſtions of ſtomach, which often trouble a man as long as he lives. This I ſay, not to retract of what I told juſt now, of uſing them to hardſhip, but for thoſe only whoſe natural weakneſs cannot bear that manner of breeding; or to comply with thoſe who do not like it; for all ever comes to this, that a plain food is more nouriſhing, and leſs hurtful, than that which is accounted more exquiſite; becauſe the palate is pleaſed with it, though it be otherwiſe with the ſtomach.

Here it will not be amiſs to ſay in particular, ſome things of the civility which upon ſeveral occaſions Tutors ought to teach Children committed to their care; for they are given not only to teach them their Book, but alſo to overſee their carriage and manners, and betimes frame them to a civil and handſome behaviour, that they may be the fitter

fitter to be admitted into company and converſation: uſe him betimes to be civil, meek, and reſpectful, to do others all the pleaſure he can, but no injury: not to be proud of any parts or advantages he hath above others; forbear diſputing, and too much contradicting what others ſay, and being eager or obſtinate in defending his opinions. To truſt to every one, or to no body, are two extreams to be avoided; and to betray a mans ſecret is an evil not to be practiſed; he may mention favours received, but not thoſe he hath beſtowed.

When he walks, if he meets with any Magiſtrate, or other to whom reſpect is due, let him put off his hat, and give them the hand: when he is in converſation, let him look modeſtly on him who ſpeaks; not interrupting him, or ſaying any thing till he hath done ſpeaking: his geſture ought to be compoſed, not to turn his eyes to and fro, move his legs too much, play with his hat, bite his nails, ſcratch his head, blow his noſe without turning aſide his head, or pick it, or his ears with his fingers, ſpit often, wag his head, move his hand too much, whiſtle or ſing when he hath nothing to ſay, or do the like unbecoming things: let him not ſpeak too faſt, or too loud, but ſoftly and gently, not brag of himſelf, or any thing of his, deſpiſe or ſpeak amiſs of others: let his words be true, modeſt, not contrary to Piety, Morality, or Charity, only he ought not to ſpeak any filthy or diſhoneſt word, but he muſt not ſeem to approve of any (if ſpoken by others) with ſmiling or laughing thereat: Contrariwiſe he muſt ſhew his diſlike, even cenſure the ſpeaker if it be fit for him; or elſe he will do well if he ſeems not to have heard; and afterwards he is carefully

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to avoid such a mans company. In a word, let him abstain from every idle and vicious discourse, and every indecent gesture.

His Cloaths must be suitable to his age and quality, neat, and clean; yet not proud as it if they be rich. let him keep his face, nose, teeth, and hands from being dirty and foul; and those parts covered which modesty forbids to be shewn.

At Table, he must not sit down till Grace be said by him or some other; the like is to be observed when he rises: as to washing, before or after meals, let him follow the custom of the Countrey, keep his mouth and fingers clean; cut his morsels, whether bread or meat, nor hold it in his hand, nor lean his elbow on the Table, his body must be upright: avoid being greedy in eating, or making too much noise with his mouth, which ought to be empty when he speaks, or drinks, and never too full; in which both eating and drinking, he ought to avoid excess, as licking his fingers, knawing of bones, &c. At table, avoid jearing, and offensive words: 'tis the custom of some to take that time to slander and speak amiss of others. This St. *Austin* hated so much, that he caused these Verses in great Characters to be written over his Table.

Quisquis amat dictis absentum rodere famam,
Hanc mensam vetitam noverit esse sibi.

It were endless to insist upon these and many more things of this nature, which are better learned with practise than by rule: for they are trivial, yet necessary things within the reach and capacity of any ordinary Tutor; to whose care and prudence it must be left to make use of it.

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Towards a good breeding of Children, it is a great help to institute Schools where there is none; and to encourage those which are already setled; providing them with able, painful, and honest men, with a plentiful, or at least a sufficient allowance for their maintenance: for else take this away, and the rest will fall of it self. This saying, *Langueſcit ſine præmio virtus*, is as true as common. Nature teaches us to seek for necessaries first of all; so that if one wants food or raiment, he can mind nothing else till he hath it, and other things which men usually have occasion for. Honest men will go carefully and faithfully about their work, but not with chearfulness, if they want necessary encouragements. The benefit of these Schools, and rewards to those who kept them, being known to *Julian* the Apostate, out of the violent desire he was possessed with to extirpate Christian Religion, took it by the root, and with his wicked policy which Christians called the worst part of his Persecution, he first of all discouraged Schools, wherein Christians caused their Children to be taught and instructed in the Principles of their Religion, and other necessary things; then he altogether suppressed them: so that this ceasing, except a special care were taken by Parents in their Families, civility and neatness were thrust out of doors, and wild and ignorant Barbarism brought in.

For Virtue and Learning are not born with us, but acquired by us; they are not a gift of nature, but a reward or a purchase of pains and industry. Let *Plato*, and the *Academians*, yea the *Stoicks* say what they will; for *Aristotle* was in the right, when he saith, things which naturally are so and so, will not be otherwise, *Quod natura dedit, tollere*

tollere nemo potest, let stones be thrown up, and the air be pressed down; yet stones can never be used to ascend, nor the air to descend; gravity being the natural quality of one, and lightness of the other. Nevertheless, it is certain, that 'tis possible for men from being evil to turn to be good, as a vertuous man can become vicious; which could not be if we had brought vertue or vice into the world; besides, that in things we do by nature, power doth precede the act: whereof we see the contrary in vertue or vice; for vertue and vice do not consist in any single act, but in the habit formed of many: wherefore *Cyrillus Alexandrinus* against *Julian* the Apostate, saith. *If nature had filled our souls with vertue, vice could not have been introduced into them; so that we see she only made us susceptible thereof, as we are also of vice; because that which is disposed to receive one thing, is also capable to receive the contrary of it.* Vertue is a hidden treasure, which we must take pains to find out by the help of Precepts, which by degrees are contracted into an habit; and that's properly what we call Art and Science. This was the opinion of the first Law-givers, who to that end instituted several Disciplines for Youth, and gave them rules sutable to the government which they would use them to: for although nature hath not given us vertue, she hath not denied us means to attain to't; she hath even given us some seeds and dispositions to it, having put in us affections, whereby upon occasion it doth receive some increase: for saith the Pythagorician *Hyppodamus*, *Through desire and fear one grows a notable proficient in virtues*

Lib. 3.

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Another great help to Education of Children, would be the ſuppreſſion of all vicious and corrupt places, or any that engage Youth to debauchedneſs; as may be publick Gaming places, many Taverns, of which the number is exceeding; which are all enticements to young men to fall into depravation, and an idle courſe of life. I would not except Plays, when prophane, laſcivious, blaſphemous, or other vicious parts are acted upon the Stage; for elſe repreſenting of Vertue in her lively colours, may be a motive to love and follow it: So when Vice appears in his own ſhape, it will make it odious to us; therefore much is depending upon the ſubject they act; to ſhew how ridiculous in all his ways is a covetous man, will inſtruct us of the vileneſs and ſordidneſs of that vice: and this was the firſt uſe of Comedies introduced amongſt the Romans in the days of grave and wiſe men, who had the government of the Republick, continued in *Auguſtus*'s days, which multiplied to an exceſs, and degenerated under the Reign of Vicious Emperors: for, inſtead that firſt they were only inſtructive, they turned only to delight ſpectators, and to flatter great men in their Vices; whereby the true end thereof was perverted. Intrigues of State were alſo repreſented; therein I can ſee *Nerō* either diſſembling his natural inclination, or over-awed by his Mother, or elſe perſuaded by the wiſe and good advices of *Seneca* and *Burrhus*, live and reign vertuouſly for the ſpace of five years; then flie out and break looſe againſt thoſe Counſellors, becauſe they diſſuaded him from violence and evil actions. To ſee the advice of thoſe faithful and vertuous men ſlighted, and the ſuggeſtions of a baſe and infamous *Narciſſus*,

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or other flatterers be received; and on the other side, *Agrippina* accusing *Seneca* and *Burrhus*, to be the authors of what evil counsels her Son took against her Authority, Reason, and Justice? doth not this shew the condition of few honest men amongst the wicked, they give the good counsels which are not followed; and yet suffer the blame of evil ones, which they ever spoke against. This, if any, is the good which can be learned from Plays; but on the other side, the life of Actors and Actrices, their gestures, actions, carriage, and whatsoever else is in them joyned to the bad inclinations of the generality of spectators, will quite hinder any good effect, and destroy what good dispositions might happen to be in them: besides that, History will instruct us of all these passages, which yet being acted, will make a deeper impression upon the faculties and passions of the soul, both to instruct, and to delight it. In one word, a good use may be made of Plays, though generally none but a bad one be made of them.

But setting Plays aside, I shall assert the necessity of suppressing vicious things and places, which allure Youth to evil and debauchedness; Magistrates being much concerned in it: vertuous Subjects will submit to Law, and obey Authority, when vicious men will cause troubles and disturbances. This I press the more, by reason of the depravation which is in Youth, in every man, and in the whole man; and that not only original and inherent to their nature, but also contracted by a loose breeding, worse examples, debauched company, and other accidents. Young men generally are not sound within, but there is a hidden and inward enemy apt to betray the whole man upon occasion,

caſion, and to let in any outward foe; in them matter is very combuſtible, and ready to take fire with the leaſt ſparkle from without.

Now I return to the Tutors part, which is, ever to keep Children doing one thing or other. There are three ſorts of life, one ſpeculative, and the other active; one for learning, the other for practiſe: let them be kept to which they pleaſe, or rather both; but avoid the *otioſam* or idle life: ſtanding water doth gather mud and corruption. Children (ſpecially they who are quick and lively) when they have no good to do, they will rather do evil than be idle. It is a conſiderable ſaying of an ancient Doctor, that the whole life of man paſſeth, *Vel nihil agendo, aut male agendo, vel aliud agendo*, either, *in doing nothing, or doing evil, or elſe doing that which concerns us not*; playing the part of buſie-bodies; therefore there muſt be variety of things to put them upon: indeed ſome there are which Youth muſt learn to do by the by; others they ought to apply themſelves ſeriouſly to; for they muſt not ſo much mind their Book, as to neglect converſation when they begin to be capable of it: neither muſt they be ſo taken with ſpeculation, as to omit action altogether, and wholly to deprive themſelves of every innocent and lawful pleaſure and recreation, which God, Nature, Reaſon, Health, Decency, and ſuch like do permit or require. Seek ye firſt, ſaith Scripture, the Kingdom of God, and the righteouſneſs thereof: This firſt implies a priority, of which there is one of order; for an order is required in every thing. Such a *priority* of order there is in the perſons of the moſt Holy and Bleſſed Trinity; another *priority* there is of nature, but not of time; ſuch is the

the Sun before his light, for the cauſe muſt be in nature before the effect; yet at the ſame time the Sun was he gave light: but another *priority* there is in time, and not in nature; ſo in time a Father is before his Son, for he was born many years before him; yet he is not ſo in nature, becauſe he cannot be a Father till he hath a Child; theſe two being relative; which as Schoolmen ſay, *Se mutuo ponunt & tollunt*, put one, and you put both; take away one, and you take away both.

In ſhort, the Tutor is to keep his Gentleman in exerciſe, to have him get a ſtock of Learning, not ſuffering him, like the ſluggard, to wallow himſelf upon his bed, or to ſay, there is a Lion in the way; but let him be diligent; for ſuch ſtand not before mean perſons, but even before Kings. Lazineſs is the pillow of Vices, *Nam diuturna quies vitiis alimenta miniſtrat*, ſaith *Cato*. And *David* ſpeaks of ſome who contrive miſchief upon their bed: 'tis not upon it that vertue is to be found: for,

Prov. 26. 13.
Prov. 22. 13. 29.
Diſticha de moribus.

Non jacet in molli veneranda ſcientia lecto,
Ipſa ſed aſſiduo parta labore venit.

Another ſaith very well, *Nulla eſt ſine pulvere palma*; a manner of ſpeaking borrowed from thoſe who uſed to exerciſe themſelves in the Olympick Recreations; who to obtain the prize, were to run and endure heat, ſweat, and duſt. Now this ſtudy and application is beneficial in ſeveral ways; for not only one learns and inſtructs himſelf, but alſo thereby he reſiſteth thoſe temptations, which, though

though ſome ſooner, and ſome later, are expoſed to, this was well known by the Poet, when he ſaith

——*Et ni* *Horat.*
Poſces ante diem librum cum lumine, ſi non
Intendes animum ſtudiis & rebus honeſtis
Invidiâ vel amore vigil torqueberis——

Which is a leſſon not for young only, but for old alſo: When we do ill, the Devil tempteth us; but we tempt him to work on us when we are idle. I found her upon my ground (ſaid he, ſpeaking of a woman whom he had poſſeſſed) and being idle. The ſame Poet adviſes men to read and to enquire how to paſs well their life, free from vices, ſpecially Luxury, which is cauſe of poverty to many. His words are theſe,

Inter cuncta leges, & percunctabere doctos *Hor. l. 1. ep. 18.*
Quâ ratione queas traducere leniter ævum
Ne te ſemper inops agitet vexetque cupido.

Theſe things and the like ſhould ever be preſſed upon youth by thoſe who have care over them; they muſt be told, how glorious and beneficial it is to be pious, learned, diſcreet, and prudent; and how odious and deſtructive it is to be ignorant, and given to vices; how wiſely done it is to obſerve times, places, and perſons; and how good to know his own work and ſtrength; how neceſſary to think of death, and conſider his latter end; the vanity and uncertainty of all things here, whe-

ther it be vanity of pleaſures, inconſtancy of honours, and deceitfulneſs of riches; and how comfortable it is, and will be, to live and die well: and the concluſion of ſuch inſtructi-
Pr. v. 12, 13. ons, or (as *Solomon* ſaith) of the whole matter, is, to fear God and keep all his Commandments.

Thus far may be extended the care over Children and young men, whilſt they are at home; but one or other will object, How can a young man learn all things mentioned, before he goes abroad? or at what time would you have him to go? To this I have ſeveral things to anſwer; one is, that I never intended herein to give an imaginary model of Education, to pleaſe fancy, more than to benefit young men: it is againſt neither reaſon nor cuſtom, and I propound nothing but what can be done in part, or in the whole, in ſome degree. Not many years ago a Lord in this Land had a Son, who being but eight years of age, underſtood the Latin and Greek Tongues. And one I have known, who being but eleven years old, had gone over his Common-places of Rhetorick, had a good introduction into Philoſophy, and could give ſome account of Divinity: but theſe two died very young, and were like thoſe fruits which are ſoon ripe, and ſoon rotten; and as thoſe lights whoſe flaſhing and brightneſs is ſeen only as they fall from the ſky; like thoſe flowers which *dum oriuntur moriuntur*, one day ſees them bloſſom and wither: therefore I grant ſuch examples to be rare, and the perſons extraordinary: but ſuch a forwardneſs I neither mean nor require, I keep within bounds of an ordinary courſe of learning and improvement.

Further-

Furthermore, it is not to be expected, that a young Gentleman should be universally learned; this is more than what is required of Doctors, and Professors in Universities: besides, that nature hath not been so liberal to every man as to make one capable altogether of all manner of learning: *Clemens Alexandrinus*, *Pedagogo*, hath elegantly compared the soul of man to animated Fields; for as every Field is not fit for every Plant, so our spirits are not fit to learn every Science; some require a good and happy memory: it is in vain for us to pretend to others without a quick and pregnant imagination; and some others cannot be gotten without a great strength of judgment. But these three faculties very seldom meet good in one man, sufficient to render him capable of all manner of Sciences. Therefore hitherto the world hath afforded but very few examples; four or five of those whose temper and genius hath been suitable to the variety and depth of Learning, and though in some very few, such an universal disposition was found; yet still it would be with inequality and difference to one Art and Science more than to another.

Besides, that one ought to apply himself most of all to that which is of his intended or actual profession: Doth one aspire to be a Divine, then Divinity must be his principal study; or else doth he intend to be a Physician, then he must particularly apply himself to the study of Physick; and so of the rest. This is the maxim which men of riper years, and in publick employments ought to observe. For if a Judg was not well acquainted with the Laws and Customs of his Country; if a Secretary of State was not able to pen well, had

no skill in Languages, and was not informed of the Treaties of Peace, Alliances, and Leagues; if he cared not to know the ſeveral Intereſts, Governments of States, their Forces, Riches, wherein they conſiſt, and the manners of the people; thereupon to regulate his Negotiations. If a General of an Army was not able to order the march of his Troops throughout Friends or Enemies Countrey, to pitch a Camp, to Beſiege or defend a place, to ſet his Army in order of Battel, and the like; would it not be a ſhame for them, and they unfit for ſuch places? But if a Lawyer doth not know what belongs to War, or a Souldier what belongs to Law, 'tis no diſparagement to them, becauſe it doth not belong to their profeſſion.

Again, I do not expect Youth ſhould have the fruit of every Art, Science, Language, or Vertue I have named; only let them have the ſeeds of it: and let theſe be diſpoſitions thereunto, and foundations to build upon hereafter. To this I add that that which is very eſſential to my purpoſe, that the Principles which make up the greateſt part of my Diſcourſe, are neceſſary to every one who pretends to be a Scholar: for, who is he who makes any conſiderable ſtay in Schools and Univerſities, but will be acquainted with the Claſſical Authors I named, with the Languages I ſpoke of, with Rhetorick, Philoſophy, Morals included; ſo that in all this I mentioned nothing but what every young man brought up a Scholar, ought to know in ſome meaſure, which they may attain unto if betimes they are put upon't, and have mind and abilities to follow it.

With-

Withal, I do not intend to impose any thing upon others, only let the Reader suppose I write what I think fit to be done, or would do my self, if that were my calling; for in such things, often opinions do differ, and as many heads as many minds: as in matter of taste, one likes the sweet, and another the sowre; one finds one meat very savory, and another cannot relish it; yet for all this, there are some Principles which most are agreed upon about this; (except some whose taste is perhaps depraved through some distemper or other accident) namely, that Gall and things very bitter have no good taste; and also that there are things insipid. So it is in relation to another of our sences, namely, the eye. In the case of Beauty, one likes the fat, another is pleased with the lean; one is taken with the black, another with the white complection; and several other things to this purpose; as the blue and the black eyes: yet there are principles concerning this, which we are all agreed upon; namely, that a good complexion, a white skin, regular features, and an exact proportion of all parts, are marks of beauty: for if one would affirm, that a squint eye, or a nose awry were signs of beauty, he would make himself ridiculous. The same I may say of the subject in hand, though concerning Breeding of Youth, men do differ in the ways, and methods, or other things; yet we all agree that Erudition or Learning of Arts and Sciences, the precepts of Morality, and the like, are essential parts of Education, or at least much contributing to complete one, As therefore this is the chief, not to say the only matter I have handled in this Treatise, I believe I may well conclude, that it contains nothing

nothing but what is possible and necessary to be done; not out of a principle which many are acted by, and which indeed is as natural for an Author to lick his work, as for a father to love his child; it being often with Writings, as with Whelps; which to make very smooth, the bitch takes great pains to lick over; so do some Authors with their productions, till they be polished to their mind.

I add one thing more, to wit, that there are several cases and circumstances of Education, upon which one can hardly give any particular Rules; the genius of young men being so different, and so contrary, that many things must be left to the prudence of the Tutor; circumstances of persons, times, and places herein are much to be observed.

FINIS.

A

A

TREATISE

Concerning the

EDUCATION

OF

YOUTH.

The Second Part.

About their Breeding Abroad.

By *J. GAILHARD*, Gent.

Quid brevi fortes jaculamur ævo
Multa? quid terras alio calentes
Sole mutamus? patriæ quis exul,
Se quoque fugit. Horat. lib. 2. Ode. 16.

In the SAVOY:
Printed by *T. N.* for *J. Starkey* at the Mitre in *Fleet-street*, near *Temple-Bar*, 1678.

To the Honorable

Sir *THOMAS GROSVENOR*

BARONET.

SIR,

When first I had the Honour to see you, thorough my own experience, I was confirmed in the opinion of a Sympathy between persons; for then my inclination was wrought upon with much respect and tenderness for you: these beginnings produced by sudden Causes, were soon grounded upon others better known, and strengthened with the consideration of your being committed to my Care, and I intrusted with the direction of your

Travels. Then that which was at firſt an effect either of inclination or choice, was enforced as a neceſſary duty of being diligent and faithful in the Truſt I had taken upon me.

I was much encouraged, and received it as a good Omen, to ſee you in thoſe very tender years, take a generous Reſolution; and this as much out of your own motion, as upon the ſuggeſtion of others (yet in ſubordination to the direction of thoſe who had right and authority over you) to leave Relations and Countrey, to ſtrive after being bettered with an Outlandiſh Breeding.

But when I began better to be acquainted with you, all former Diſpoſitions and Engagements ceaſed or were ſuſpended, to give place to new and greater Ties. I could perceive in you, all inclinations to be Good, free from Vice, and favourable Diſpoſitions to receive what good impreſſions

preſſions I was able to work upon you; a Judgment deſirous, or rather greedy to be informed; a Will ready to be directed, and Affections to be rectified: And in few words, by way of Reading, Converſations, propounding Doubts, asking good Queſtions, you were unwearied in your Endeavors to be inſtructed: And with your cloſe following Riding the great Horſe, Fencing, Dancing, Drawing Landskips, and Deſigning; Learning upon the Gitar, the French and Italian Tongues, and following other Exerciſes, to acquire thoſe Accompliſhments, which do ſo much become a Gentleman of your Age, Eſtate and Quality: It is very hard to find one as you; who would take ſo much Pains, and be ſo exact in making Obſervations about Perſons, Places and Things; ſo that for the ſpace of four years, thorough all *France*, *Italy*, part of *Hungary*, *Bohe-*

nia, *Germany*, and *Switzerland*, hardly any conſiderable Perſon or Thing, hath eſcaped your ſight. It is rare to ſee others as well as you, in the depth of Winter, to be with Maſters of Exerciſes by Candle-light, and ſometimes an hour before day, and not be ſatisfied with the explication of the Writings of your Maſter of Mathematicks, but alſo to take your ſelf the Pains to Copy them.

But one of the greateſt Commendations I can add, is, That you ever yielded to Reaſon, and were pleaſed to take my advice, and follow my counſel, which made my Task comfortable to me, and your Travels beneficial to your ſelf: Hence it is, that in your Actions, one could perceive you had the two eſſential things neceſſary to every one of them, namely *Rule*; that is, Grounds and Cauſes, with *Reſolution*; that is, Courage and Conſtancy, whereby you know

know ſome difficulties lying in our way, have been overcome.

Your Moneys you did not trifle away, but beſtowed them upon good Books, Medals, and other uſeful Rarities worth the Curioſity of a Compleat Gentleman; ſo that one may ſee you have been a good Husband of two precious Things, your Time and your Moneys.

After this, you may judge of my inclination, and the world of the neceſſity of my Dedicating this to you, which, with the other Parts of my Book, you know were compiled the firſt Summer we were together in *France*; Accept it therefore with the full aſſurance of my ever being,

Sir,

Your moſt

Humble Servant,

J. Gailhard.

The Preface

The Preface.

THE Ends of Men are reduced to that which is either honeſt, pleaſant, or profitable; theſe give motion to all their actings: by right they ſhould be unſeparable one from another, for that which is honeſt, ſhould be pleaſant and profitable, and ſo of the reſt: But the corruption of Men hath not only put a difference, but alſo made ſuch a contrariety, that often juſt things do prejudice, and diſhoneſt will pleaſe the moſt: pleaſure and profit, alſo are many times aſunder. All Moraliſts are agreed in their opinion (though they differ in their practice) how that which is honeſt, ſhould be preferred to the reſt; and that which is beneficial, to that which is only pleaſant, ſpecially when many are concerned in the profit, and when the pleaſure is of few particular Men.

Of Writers, ſome intend to pleaſe, and others have mind to inſtruct; to my opinion, theſe laſt are to be preferred to the former, becauſe they are more uſefull and neceſſary: thoſe who deſire only to pleaſe, do often miſs their aim; for as many Men as ma-

ny

ny Minds; and to agree with the fancies of Men, is very difficult: but he who inſtructs well, goeth upon better grounds, and more ſolid principles: this is a Work of neceſſity, when the other is of curioſity, and like a News Book, is to be read over only once, and then is as an Almanack out of date.

The Objects of the curioſity of Men are different, according to their inclination, or uſual application, to ſome of the ſeveral Arts and Sciences, that are in the World; yet (not to ſpeak of the avis aëria, *the Bird which Naturaliſts affirm to live only with the Air) as ſome Creatures feed upon ſlight, and others upon ſubſtantial things; ſo ſome Men feed upon fancy, and uſe a Chymerical Food, leaving the Body for the ſhadow, and will be better pleaſed to hear a Tale, than the Relation of ſome important Atchievements; theſe I look upon as diſtempered Men; and they who in their Writings do humour them in't, are as Phiſitians who do but dally with, and cure not their Patients, and in* Job's *words,* Phyſitians of no value; *and who, though they be not the Authors, yet are acceſſary, and do much contribute to the continuation of ſuch weakneſſes. I, for my part, think it fitter to beneſit the Mind which is rational, than to pleaſe the Fancy, which is often extravagant, and to do ſomething for the publick good, is more ſolid contentment, than to gratfie the itching*

itching desires of some few particular Men.

For all this, I do not deny but that debet miſceri utile dulci, *the Mind delights sometimes to have pleasant and slight things; but it must be like the Fruit, as we use to afford our Palate after the Stomach is satisfied with substantial Meat, one may condescend to the several genius and capacities of Men; yet I conceive the Accessary is not to be made the Principal, nor the Accidents be put into the place of the Substance.*

If one, writing a Relation of Italy, *would (for example) onely say, or chiefly insist upon this, in the Church of* San Giovanni *in* Parma, *the Altar Piece is the transfiguration of our Saviour; by* Coreggio, *and in a Chappel there, are two others of the same; one is the taking down of our Saviour from the Cross, and the other the Martydom of one* Felicetta, *and of another of their Saints. Nay, if he went further, and said, in the great Altar, is room for* 14000 *persons,* 80 *Machines; in the middle is brought in water about* 14 *Foot high, so that Sea Fights are represented therein. Moreover, there is in the Stables a great number of rare and fair Horses; hard by are Coaches extraordinary rich, one of them being over-laid with Silver; Fine Gardens, Walks, Fountains, and little Houses full of excellent Pictures. If*

further

further he ſaid, there is the Colledge called De'i Nobili, *wherein none but perſons of quality are admitted; yet without difference of Nations, and for* 50 l. *a man by the year, they are taught Sciences, and* Riding, Fencing, Dancing, *and the like Exerciſes, who have certain Laws by themſelves, and one whom they call Prince the Head of all; and that their* San Franceſco Borgia *is their Founder, and are under the protection of the preſent Duke. I ſay for all this, except more neceſſary and ſubſtantial things be obſerved, ſuch a Relation will be very defectuous.*

I will ſuppoſe in another example, he went more exactly upon particulars, namely that in the Palace of the Duke of Modena, *there is in ſeveral Chambers, a* Madonna, *or the* Virgins Picture, *made by* Coreggio, *a good* Samaritan, *taking care of the wounded Man by* Baſſano, *Chriſt appearing to* Mary *in the Garden by* Guido Reni; Judas *offering Moneys to our Saviour by* Titiano: *another good* Samaritan *by* Paolo Veroneſe; *and the Wedding of* Cana, *by the ſame; St* Jerome *by* Rubens; *the Judgement of* Solomon *by* Paolo Veroneſe; Chriſt *dead by* Guarcini; *St.* Peter *coming to* Chriſt *upon the Sea, by* Tintoretto; *one* Venus, *by* Titian; *another by* Auguſtino Caracci; *in another Room, three Pictures by the* Caracci, *one by* Annibale,

bale, *another by* Agoſtino, *and the third by* Ludovico; *another Room is full of Figures in Tapiſtry, all excellent Needle Work; in another are Hangings repreſenting the Hiſtory of St.* Paul's *Voyage towards* Rome; *and in the ſame, are two admirable pieces, by* Raphaële di Urbino. *Laſtly, in another, are the Picture of ſome Princes of the Family; chiefly* Borſo, *the firſt of it, and of the laſt Duke, that worthy Prince* Francis, *and of his Son* Alfonſo, *who died in the ſame Room. Therein alſo is that incomparable Picture of* Magdalena, *lying down, leaning upon the Elbow, and reading, to be valued not ſo much by the many Jewels as Emeraulds, Hyacinthes and Opales,* &c. *which the Frame is full of: as for the tranſcendent skill of* Annibale Caracci, *of which the worth can never be praiſed, nor pay'd enough; but for brevities ſake, I omit ſeveral more drawn by* Perugini, Procaccini, Julio, Romano, Albano, *&c. all which Names, if the word Picture was taken out, to many Readers would ſeem to be Spells; and this way of taking obſervations, is the eaſieſt of all, which every common capacity is able to do, by the means of thoſe who ſhew theſe things, or of Guides, whom* Italians *call* Interpreti, *who are found almoſt in every City; ſo that there is but taking Pen and Ink, and Writing what they ſay, which yet ſometimes tends*

to make Strangers believe things which are not, except they can themselves discern things.

Hence it is, that in the Books of some Travellers we read of several things relating to Religion; which are indeed, or at least are so like Tales, that a rational Man can but admire thereat; of this sort, is that of the Convertite *in* Rome *disciplining, and lashing themselves till Blood came out; 'tis to speak with too much confidence of what passes in those places; if there be such Blood, and it be not sprinkled a purpose, 'tis that which they fetch out one of another, or that which they fetched out with stabbing themselves; and this I speak out of certain grounds. Of the same kind is that of the* Casa Sancta, *or the* Virgins House, *carried by Angels from* Judea *into* Dalmatia, *and thence to* Loretto. *Of the Picture of the Blessed Virgin began by St.* Luc, *and finished by Angels, which I have seen in three several places. Of Sta.* Caterina *of* Siena, *being actually married to* Christ, *and walking bodily with him in a place, which is shewed in that City. The Stairs under which St.* Alexis *lay unknown for seventeen years in his Fathers House. The Miraculous Crucifix which spoke to Sta.* Brigida, *and the other which said to* Thomas Aquinas, bene de me Scripsisti Thoma, *and many such* Piæ fraudes? *What shall I say of*

of St. Francis *of* Paula, *who being not ſuffered to come into the Paſſage Boat between* Regio *and* Meſſina, *becauſe he had no Moneys for his Paſſage, he, like another* Eliſha, *ſpread his Cloak upon the Sea, and thus he and his Companion croſſed it. St.* Denis, *and two more, are ſaid, after their Heads had been cut off, to have carried them upon their hands for ſome Miles, at leaſt for ſome ſpace of ground. And* San Silveſtre, *who upon* Mount Oreſte, *having heard by Angel he was choſen Pope, got upon his Mule, which in three leaps thence carried him to* Rome *every leap being of about* 8 *miles; and for a Sign, there are Chappels with the print of a Mules Shooe before it, in the way from* Rome *to* Rignano. *And at* Rome *is the print of our Saviours Foot, when he met with St.* Peter, *which is much bigger than ever was* Goliah's. *In* Padoa *is the print of St.* Juſtina's *Finger upon a Stone, and many more ſuch things, the writing whereof I think may well be ſpared, by thoſe who writ Books of Travels, as being of no uſe to a Reader: and I think it were as good to ſay,* Tartary *is a good place for Civility,* Turky *for Gentility,* Moſcovy *for Learning,* Spain *for good Chear, and* Paris *for Small Beer.*

Neither muſt one trouble the Reader with the mention of every Fidler he meets with in his

his Travels, nor fill up Paper with every petty Accident. Shall I ſay, that the laſt time I was in Bologna, *I ſaw executed a young Man of* 24 *years of age, who confeſſed to have murdered* 22 *perſons, and had but ten ſhillings for killing ſome of them? Or ſhall I boaſt how in another Place the Governor did me the favour to invite me to Dine with him? or that in another City I went to ſee a Ball, and the like. Theſe kinds of Trifles may well be forborn, and better and more ſubſtantial and neceſſary things put in their place.*

Such (to the purpoſe of what I have already ſaid) may be a deſcription of the Perſon and Temper of the forenamed Princes or others, with ſome of the moſt eſſential things relating to their Families, Courts, Ways of Government, Nature of their People, &c. *which will pleaſe Stateſmen, and moſt who are curious to know the Faſhions and Cuſtoms of ſtrange Countreys, as Picture Drawers will delight in matters of Picture; Hiſtorians in things relating to Hiſtory; and Geographers in Geography: So that when all is ſaid, every one muſt be left to his opinion and ways; onely every Writer is to ſee what manner of perſons he is willing to pleaſe, or inform; and accordingly he ought to chuſe and treat of Subjects.*

Thus I do in this, for as I propound to my ſelf to pleaſe and benefit Travellers, ſo I endeavor herein, to give ſome help and directions; which is the thing I chiefly inſiſt upon.

OF THE EDUCATION OF YOUNG GENTLEMEN ABROAD.

HE who takes upon himself to be a Guide to others, if he be true and faithful in what he hath undertaken, he will not think he hath done enough to have led them through a near and smooth way, and then leave them in the lurch, when they are fallen into a bad one: he will rather guide them through, and bring them to the journeys end, knowing how of all Virtues, perseverance is the mother; without which none shall, or deserves to be crowned. So as hitherto I shewed how young men may be made Scholars; now I must direct them how to become Gentlemen indeed; not by Birth, for nature doth that for them, but by Merit and Virtue. I will

bring them out of their ſtudy, and from amongſt the dead, to converſe with the living. We muſt now make them look abroad, raiſe them to a higher form, and teach them how to know the world; which to live in and not underſtand, is a ſhame and a diſadvantage when one is come to a competent age. Having then gotten what a home Breeding can afford till a certain time, if domeſtick affairs do permit, Parents will do very well to ſend them into Foreign parts.

I know there are thoſe who diſapprove Travelling, and they are of two ſorts; ſome do abſolutely reject it as a thing not good in it ſelf; but theſe are ſo unreaſonable, that I have little to ſay to them; for I account them to be people wanting experience; who condemn what they do not underſtand: who are like *Æſop*'s Fox, whoſe tail having been cut off, would have adviſed all the reſt to have theirs ſo too: for having not travelled, they wiſh others to follow their example: or if they have, perhaps they have conceived a prejudice againſt ſome Nations, cauſed through their own miſcarriage; in which caſe they could with every one would eſpouſe their quarrel, and would be ſorry to ſee others better than themſelves.

Others more reaſonable are not for Travelling, not becauſe of the thing it ſelf, but out of fear of ſeveral inconveniencies which often Travellers fall into. Of this ſort are fond Mothers, who cannot ſuffer their Children to go out of their ſight; but if they be ſo minded, 'tis as good to pin them to their elbow, or tie them to a Chimney-corner; not that I ſhould diſapprove natural tenderneſs, only exceſs is what I diſlike in it: they fear for the life and health of their Children, becauſe of accidents

which

which may happen to fall out; besides the change of Air, and Climate, the vices of the Countries they go into, the dangers they run in; weighty considerations for those who have but one Son, or few, to leave Heirs of their Estates, and successors of their Names; and many more reasons of this nature, which I will grant.

But to argue the case with such, I would fain know, whether Sicknesses, Death, and Vices do not reign at home as well as abroad: this indeed were a good argument, if as long as one is at home he could be free of these inconveniences; but daily experience teaches us the contrary, and more too: first, for health, several examples we have of those, who being sickly at home, have recovered their health abroad; the moisture of our Climate caused by the neighbourhood of the Seas, Fenns, Moorish Grounds, Ponds, Rivers, and the like, is the cause of some Distempers, as Scurvy, and Consumptions in our Nation more than in others. Then for Death, some in *England* have sad experience how their Sons having for several years been abroad in health, died not long after they were come home; as if they were come over only to give up the ghost in the arms of their Friends: To this I add, that our days as our hairs are numbred; and God who is not tied to times nor places, is able to protect us every where; so that whether or not our hour be come, it is not in our power to reverse the decree of God.

As to Country breeding, which is opposed to the Courts, to the Cities, or to Travelling; when it is meerly such, it is a clownish one. Before a Gentleman comes to a settlement, Hawking, Coursing, and Hunting, are the dainties of it, then

taking Tobacco, and going to the Alehouſe and Tavern, where matches are made for Races, Cock-fighting, and the like; and if a Gentleman be not as forward as they are, then he is proud, he is an enemy to good fellowſhip, and is not a man fit for ſociety: thence Dicing and Carding will follow, which at laſt are attended with loſs of Eſtates, and deſtruction of Families. I deſire to know, what good employment is ſuch a one fit for? indeed to ſpeak the beſt of him, we uſe to ſay, he is an honeſt Country Gentleman; that is, often apt to be fooled, who hath neither much wit nor experience: but when a man is abroad, he ſtudies the temper of men, and learns their ſeveral faſhions; he becomes a fit companion for every one, he obſerves the good and evil of others, he knows how to avoid tricks put upon men, refines and fits himſelf for any employment, and fixes in a certain manner of life, not forgetting himſelf to be an Engliſhman, nor with becoming a Frenchman, an Italian, or a German, but building upon the true foundation of an Engliſhman, and making uſe of the different ways of thoſe ſeveral Nations, as Ornaments only, and not as a bottom; for why ſhould he transform himſelf into, and, as it were, become a Foreigner, who is to live in *England* all the reſt of his days: it is enough for him as it were to ſqueeze the quinteſſence of what ways, manners, and other good things thoſe Countries do afford.

Yet God forbid I ſhould, by what I ſaid a little before, in the leaſt ſpeak amiſs of that we call a Country life; which to many proves ſo quiet, and ſo ſatisfactory; and which for a time moſt of the Nobility, and of the Gentry are glad to lead

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out of choice, or by reaſon of their concerns and intereſt: but I mean the Countrey life, merely ſuch; when a Gentleman is able to talk of nothing but of a Plough, Corn, Horſes, Hounds, *&c.* which yet doth not reach perſons of the higheſt quality, whoſe Houſes in the Country are like petty Courts: therefore 'tis neceſſary for the compleating of a Gentleman, to know more than Farmers, Faulconers, and Park-keepers: but without inſiſting any longer upon this, the third part of this work wherein I treat of a private life, will ſufficiently ſhew how well I ſpeak of a Countrey life.

Concerning dangers which Travellers are expoſed to, I hold they ought to be avoided with care and prudence, and the occaſions too; but to be ſo timerous, as to be afraid of that which perhaps ſhall never be, and hath no probability of being, it is to have a groundleſs fear; as if I were afraid to go out, becauſe it is poſſible for tyles to fall upon my head: ſo can a Chimney, when I am ſitting by the fire. Theſe, as to means and occaſions we ought prudently to avoid; and for the event, to ſubmit it to Gods Providence: For if dangers ought to be ſo much minded, no body muſt drink out of a Gold or Silver Cup, becauſe ſome were poiſoned out of the like; no body go to Sea, becauſe ſome are drowned; none muſt go to War, becauſe ſeveral are killed: ſo that take away dangers, there is no reward, no merits, nor virtue.

Now the two ends of Travelling are profit and pleaſure; the laſt ſubordinate to the former, ariſing from the ſatisfaction one hath about the firſt, and from the variety of objects: for that which Frenchmen call *divertiſſement*, or recreation, comes from diverſity, which certainly cauſes a pleaſure, almoſt

every day one seeing different things: but benefit is a thing I mind most of all, 'tis a thing gotten by Travels, as confirmed by the practice of all polished and civilized Nations, ancient and modern. Not to look farther, than the *Romans, who travelled into *Greece*, and men of several Nations to *Rome* and *Italy*: And now all those who send their Children out of *England*, *Sweden*, *Germany*, *Holland*, &c. to travel into Foreign parts, must needs have some good grounds for what they do: Kings themselves and Sovereign Princes do the same, not rashly, but doubtless upon mature deliberation; and there are several, who seeing their Children follow a bad course at home, send them abroad on purpose to reform them; as often they do, though to their own costs: for rash quarrelsome men will find those who are able to tame them; and therefore are forced to learn wisdom; which coming to a daily practise, is at last contracted into an habit. When they are abroad, they are remote from those many occasions they have to be debauched at home. As for an instance, in matter of Drinking, if one should practise this in *Italy*, and most parts of *France*; namely, South and South-west, he would be a laughing-stock; so that he will be mocked out of this vice. Now for men to learn sobriety, civility, frugality, and an universal compliance with all manner of tempers, to be acquainted with persons and places, the most considerable in Europe, to be instructed in the way of Government of several Nations, and with their forces, riches, and nature, to gather all the good there

*Romans sent their Sons into *Grecia*, to learn Arts and Sciences; and into *Tuscany* to be instructed in the Mysteries of their Religion.

there is in them, and at last to know and rule himself, are matters of no small concernment to be gotten by travelling: to say nothing of the advantage of Languages, whereby one is fitted for considerable employments at home, and one is capable of improving himself out of all Books written in several Tongues.

But because young Gentlemen are hardly capable to benefit themselves, they want help and directions which they receive from those who usually go under the name of Governors, Companions, or what other notion you please; whose office is to take care of the Gentleman's person, improvement, and affairs; therefore upon this last account in *Italy* they are called *Majordomo*, or Steward. These Governors so called, because they have the government of their Pupils, are of two sorts, some capable of that employment, and some not: Of these last there are several, who go as much to improve themselves, as the young Gentleman; so that these make that to be their end, which to others is but the means. They intend first to go abroad, and to bring it about, they seek for an opportunity of Travelling at the costs of others, instead that others go abroad to discharge the trust committed to them. These indeed want Governors themselves, and are much at a loss about the Language, Fashions, Ways, and Places of Improvement, when they come abroad, and are unacquainted with the best conveniences of Travelling, value of Moneys, and price of things; upon which accounts I have known some sadly cheated: And suppose such a Tutor, having been a year or two in *France*, for the first time should begin to understand these things (which yet, specially the

Language, are difficult for men come to riper years) if he be to go into *Italy*, he must begin all again, and will be at a loss as much as before; new Language, new Persons, new Fashions will breed new difficulties: So that he who is able to be a Governor in *France*, will be an ignorant one in *Italy*; so after of *Germany*, *Holland*, *Spain*, &c, the Fashions of these Nations differing as much as their Languages.

Out of these, what shall we say to those Parents, with whom cheapness is the prevailing qualification, when they are about chusing a Governor, not considering so much, whether or not he hath a competent prudence and experience. It is indeed a sad thing to see how sometimes when there are two Governors in hand, they will prefer him who takes less: thus they conclude, this I like, I believe he is an honest man, and will be content with a small allowance. Men who are willing to spend 3 or 4 hundred pound, more or less, will be unwilling to gratifie a Governor with 20 or 30*l.* more than they have a mind to allow, which he who is knowing can save them once a year; they do the most, and refuse to do the least, and care not how they discourage a man capable to serve them; and will stand with them upon a small matter. I know every honest man will be careful of, true and faithful to his trust; but certainly he cannot go about it with that chearfulness which is necessary.

The better to examine this matter, I must name some of the qualifications more necessary to a Governor: First, I would have him to be a Scholar, thereby on all occasions, and upon every subject, to be able to discourse with, and instruct a Gentleman:

tleman; Scholarſhip will afford him Arguments and Reaſons, as well as Precedents and Examples, to perſuade him to, or diſſuade him from what he thinks fit; yet I do not deny, but that one who is no Scholar may have ſome capacity to diſcharge his truſt in this kind; the experience he hath of the world ſupplying his want of learning: but certainly he cannot do it ſo well: and no body can deny it to be better he were learned, at leaſt in ſome degree, and in ſome kind or other of Learning; for it is not to be expected, that men ſhall be learned all alike. This learning will teach him a method how to infuſe things into the young man's mind; ſo that both will be the better for it: for ſcholarſhip refines and ſtrengthens natural parts. Yet I would not have the Tutor meerly a Scholar, and nothing elſe; for many things different from ſcholarſhip are to be ſuggeſted to a young Traveller when he is abroad, which the other cannot do, if himſelf doth not underſtand it.

Secondly, A Governor muſt be a Traveller; one thing it is to be at School at home, and another to be abroad: as the ends, ſo the ways of theſe two manners of Breeding are different. He who ſpeaks out of his own knowledge and experience, doth it with a greater weight and efficacy, becauſe upon ſurer grounds; for he who acts only upon truſt, and by hearing ſay, will find his knowledge very defectuous, and the changes of ſome circumſtances will often put him clearly to a loſs; for he who Travels where he was before, is better able to order his going or ſtaying, and his whole Travels: and certainly 'tis a greater advantage for a man to know his ground, and what things

things are worth seeing, as he stays at, or goes by a place. He who hath seen things before, is better able to discourse and make observations upon, and make others take notice of it.

Thirdly, I would have a Governor gentile, well brought up himself, who hath seen the world, and frequented the Courts, whereby he hath polished and civilized himself, and hath gotten a more plausible and insinuating way; whose presence, action, and behaviour, are acceptable, and who in some measure is himself a pattern of a Gentleman: he being such, a young man will strive to imitate and make him his model; for 'tis usual with youth to follow the ways of those whom they converse with, and insensibly, as it were, to transform themselves into them; Youth in his tender years being so apt to receive impressions; so that the person and carriage of one they see and converse with almost every hour, must needs have great influences upon them, and will polish whatsoever is rough and clownish in them: and this is a mark of distinction between a meer Scholar and a Traveller; between a Country Clown and a Gentleman, who thereby will become meek, sweet, courteous, and affable; all qualities fit to win the hearts of men. Furthermore, I pity those Governors who never travelled before, nor ever frequented any Courts, by reason of the many inconveniencies they often are liable to. When they know places and persons, where they are, they may bring their Gentlemen into good, safe, and honest companies; for Youth will not ever be doing his Exercises, keeping his Chamber, seeing the same Companies; but sometimes they will look for change, and have variety: being

ing of this temper, in case they have no virtuous society to keep with, they will fall into bad and vicious, where they may happen to be debauched, trepann'd into Marriages, and abused otherwise: and in this last case, when a Tutor hath neither friends nor acquaintances, he will not know what to do, nor which way to right himself.

See what a Governor was *Aristotle*, he was both a Philosopher and a Courtier; therefore *Philippus* of *Macedonia* very often could not forbear expressing his joy, because there was such a man alive to commit the Education of his Son to, not only able to teach him much learning, but also instruct him how to live and reign well over himself and his Subjects: How few *Aristotles* in the world? how few *Alexanders* also?

Diogenes was much in the wrong, to think that to live at Court, did not become a Philosopher; because *Aristippus* being much esteemed by *Alexander the Great*, by reason of his Prudence, Learning, Quaintness, and other good qualities, followed his Court; which made *Diogenes* to say, *Aristippus* was not content with his condition: but indeed it is very proper for such persons to come nigh Princes, that through a constant Conversation they may infuse Knowledge, Wisdom, and Goodness into them, which are all Royal qualities, specially the last, as confessed by the King of *Egypt*; who hearing *Alexander* was called the Great, said, *He is not greater if he be not better than I*: But *Aristippus* gave the Cynick Philosopher a fit answer, *Si scires regibus uti, olus ad mendicitatem fastidires*, If thou couldest but know how to make use of, or rather how to behave thy self, and live with Kings, thou wouldest despise,

ſpiſe and be weary of a meani diet, and beggarlineſs. To this very purpoſe *Horatius* ſaith,

Si prandere olus patienter regibus uti,
Nollet Ariſtippus, ſi ſciret regibus uti
Faſtidiret olus, qui me notat.

Indeed *Ariſtophanes* had reaſon to ſay, that a *virtuous man makes a right uſe of every thing*: whereunto anſwers what *Ovid* ſaith,

Pectoribus mores tot ſunt quot in orbe figuræ
Qui ſapit innumeris moribus aptus erit.

Againſt what I ſaid, ſome will object, all Governors cannot be Travellers, and Courtiers; there muſt be a beginning to every thing, and there is a firſt time of doing it; this I confeſs to be true, but withal, I would never adviſe any one to ſend a Tutor to ſerve his prentiſhip with his Son; for theſe firſt eſſayes or tryals are often dangerous, or at leaſt unprofitable: let them firſt travel at their own charges, if they are able; if not, in ſome other capacity, different from that of a Governor. Though a man of a diſcreet and prudent carriage can ſafely be truſted with this, and other Employments; yet to do things well, it is requiſite to have ſome experience in the thing we undertake. Here I cannot forbear ſpeaking of a commendable cuſtom they have in *Germany*, for that Nation is ſo fully convinced of the neceſſity of Travelling, and of the benefit ariſing therefrom, that they hardly value there, a man who hath not been abroad; their Princes not excepted. Now amongſt them, are four ſorts of thoſe who go to

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Travel: ſome who are rich and have means of their own, Travel at their own charges; others who are not ſo, but are taken notice to be hopeful and of good natural parts, are commended to their Prince, who liking them, ſends them to Travel at his own coſts, allowing ſo much by the year, and a certain time to go and improve their parts, which if they attain unto, when they are come home, they beſtow charges and employments upon them. The third ſort of them, are thoſe who either living in Republicks, ſuch are many of their great Cities, or being of ſo low an extraction, as have no grounds to hope for the Princes protection, have all their friends joyning together to get for them a Purſe of 500, or 600 *l.* more or leſs, and ſend them to travel and learn abroad; and when they are come home, they are preferred according to the improvement they made of their time and monies. The laſt ſort of them are thoſe who go abroad in the capacity of *Valets de Chambre*, and other ſorts of Servingmen, and ſeveral turn Soldiers, and ſerve other Princes, which chiefly they uſe to do in *France*.

In the fourth place, a Governor ſhould be communicative, not dull, or ſilent, but able and ready upon all occaſions to inſinuate neceſſary and virtuous Precepts and Advices to his Pupil, univerſally to inſtruct him as much as both their capacities do reach: If this ſaying concerning all men be true, as it is, we are born for others more than for our ſelves; of which Kings and Princes are not excluded; for they are born, and are obliged to rule for the good of their Subjects. Certainly, Governors are bound to promote the good of their Gentlemen more than their own concerns (though

(though one doth not exclude the other) and therefore ought to infuse into them what virtue and learning they have in themselves.

Scire tuum nihil est nisi te scire hoc sciat alter.

which yet in some doth imply much vanity and ostentation, both to be avoided.

Some would also have Governors well shaped, to the end their person may be the more acceptable; for those who have any defect in that kind, may happen not to receive the respect which otherwise they deserve from a Gentleman: others would have them healthful, that they may be the better able to go about their work; others require they should be neat, and cleanly in their Cloaths: in a word, the more good qualities they have within or without, the better, which I conclude all with this necessary one, that they be honest and virtuous men; for without this, as I said before, all qualities are defectuous. Yet in the examination of this, I wish men to be wary, and prudent; not indifferently to believe the report of every one: for sometimes the malice or interest of some men, make others to suffer horrid injustices. Some are apt to conceive a prejudice against others. I would not hereupon press men to use Charity (which yet is the duty of every Christian) thus far, as that when it is apparent, *pro* as *con*, one should believe the best, or at least suspend his judgment, till farther and better information, which may be given by those who commend the person for being well known to those who have occasion for such a one, 'tis to be supposed, for fear of disparaging themselves, have grounds and rea-

reasons for what they do, may be arising from former trials they had of the person commended. Out of this it doth appear, how 'tis Charity and Prudence not to believe slightly what is reported amiss of another; there being no man in this world, but hath some enemy, and consequently may happen to be slandered by the same: and therefore it were well done to consider what makes men speak ill one of another, which is often because of former enmities, and falling out; in which case the testimony of such is suspect; it being usual with many unjustly to condemn others, thereby thinking to justifie themselves, and to raise their reputation upon the ruine of that of others.

There are those who send their Sons without Governors, which I say nothing to, because every one hath his reasons, and ought to know his affairs; but it will certainly prove beneficial to have the help of one who is qualified. I know some young men think it to be a discredit to them to have a Governor; but it is no more shame for a Gentleman to have a Governor, than for a Traveller to take a Guide when he is unacquainted with the way; and to refuse such an help, implies much presumption and imprudence. I believe there are Princes as able to govern themselves as many private men, and yet I have known some above thirty years old, who had one with them who went under such a notion; which certainly is more for honor and benefit, than to be without; though they did but take the care and management of their affairs: and there are those, who though they have no use of Governors, when they are come home, do keep them about their persons for great-

greatness sake, or for advice and other uses. Some there are who have been, or are abroad without Tutors, who had not run themselves beyond Seas into such premunire's, if they had had one about them who had prevented extravagant expences, their being arrested, and such other dangers and shame. Those indeed who once were abroad, and had such Directors, if they go again, are better able to mannage their affairs. Some will take a faithful *Valet de Chambre*, who hath some experience, which is better than none, or a raw one; and this when the Gentleman is passed twenty: but except the Master be of a good nature, the Servant will not dare to say to him any thing against his mind, or give him good advice: rather to get his love he will serve and comply with him in any thing for his own ends; whereof the consequences are often very bad. When a man is not able, or hath no mind to be at the charges of keeping abroad a Governor with his Son, in my opinion the best way is to joyn with one or two more, to help to bear charges; or else to send one with him well qualified, to carry him over, and settle him in one place or other of *France*, or of other Countries, to be there with him two or three months, leave him there after he hath set him in a good way, and then come home.

Though common use makes a difference between a Tutor and a Governor, yet I indifferently use both words, because the office is but one and the same. both *pueri debent*; it is otherwise of a Preceptor.

'Tis fit to say also something of qualifications necessary to young Gentlemen, who are appointed to Travel; but because, though all agree in their ultimate end, to procure their good, the subordi-

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nate ones are ſo different, that in many theſe diſpoſitions are more to be wiſhed than hoped for; in ſome it is to divert them from bad inclinations they are ſubject to, or to withdraw them from vices they are given to, in others to mend and reform their bad nature, in others to learn the Language and Exerciſes, in many to improve themſelves in one or ſeveral things, in others to get health, confidence, *&c.* ſo that often Parents have private reaſons for ſending them abroad. However, though theſe things be not depending upon thoſe who are to Travel with them, yet 'tis to be wiſhed they had ſome or all the good qualities I am now ready to expreſs.

Beſides what I mentioned in the firſt part of this Book of Piety, Erudition, and Morality; it is to be wiſhed a young Gentleman were of good parts, both acquired by ſtudy, and innate or by nature, when the underſtanding is naturally good, the apprehenſion quick, and memory happy, 'tis a great encouragement to a Governor, and in a young man a good diſpoſition to receive and retain inſtructions; contrariwiſe, when he is dull and heavy, it is tedious, uncomfortable, and hard infuſing things into him: This requires a good method, and a great patience in the Teacher, who muſt tell again and again, things, before the Scholar can remember them; yet for all this he muſt not be diſcouraged, nor the young man: for,

Gutta cavat lapidem non vi ſed ſæpe cadendo.

And ſometimes thoſe who are ſlow, and ſo heavy in receiving, are ſtrong in keeping what they received.

It is to be wiſhed in the ſecond place he be of a good nature, meek, and gentle; not froward nor humorſome, but eaſie to be dealt withal, apt and willing to be directed and adviſed: this is a great ſatisfaction to a man, who is to deal with ſuch tempers; for he ſees he beſtows well his time and pains, and is like thereby to get credit and reputation, which to men is a great motive to act; but when a man ſees that what he doth is in vain; that the more he ſtrives to pleaſe, and to benefit, the leſs he is regarded, and that his labours are paid with unthankfulneſs; that whatſoever he doth is diſliked, and that the young man grows ſo unruly and wild, that there are little hopes of remedy to recal him: then he begins to feel the weight and burthen of his task, which he wiſhes to be diſcharged of, wanting ſtrength and courage to go through: this will make Travelling unpleaſant and unprofitable to both; ſo that when it proves ſo, both do ſhare in the hardneſs and the trouble.

Thirdly, In a young man is required an opinion, that his Governor is worthy of, and able to perform the truſt committed to him. Some young Travellers are ſo highly conceited of themſelvs, and ſet themſelves at ſuch a value, that they look upon every one elſe as much their inferior, and every way below them: but they muſt learn not to overvalue themſelves, nor undervalue others; and not uſe like Serving-men, thoſe whom their Parents thought fit and worthy to give them as Directors.

In the fourth place, I would have Gentlemen young when they begin to Travel abroad, and this for ſeveral reaſons: Firſt, what bad inclinations may happen to be in them, cannot be very ſtrong

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in ſo ſhort a time, and therefore are more eaſily rooted out, and better ones grafted in their place: As long as evil is not contracted into an habit, ſtill there is hopes of a remedy; but when it is inveterate, and hath been in poſſeſſion for a long time, then it proves more dangerous and hard to be removed. Secondly, becauſe when they be young, they are the more tractable, and receive impreſſions better; and though ſome think them to be leſs reaſonable, than when they are come to riper years, I believe alſo their paſſions are weaker in them; and therefore are not ſo ſtrong headed, and leſs obſtinate. They do not go abroad to ſhew they are very rational, men of wit and parts, but to learn theſe things; and when they have it, to perfect themſelves therein: Neither is a Governor given them to be a witneſs and ſpectator of what good qualities they have, but rather to ſhew how they may get them in caſe they want them; and raiſe them to a higher degree of perfection, if they are endued therewith. A Preceptor will be pleaſed when his Scholar moves queſtions to him, and learns eaſily what he teaches him; but if, becauſe the young man hath good parts, he would not mind his Maſters inſtructions, but conſtantly be a diſputing againſt him, this is worſe than if he were leſs witty, but more yielding to rule and advice: for I repeat here what I ſaid elſewhere, how obedience is the foundation upon which all inſtructions are to be built, and the baſis of good Breeding: God alſo loves Obedience better than Sacrifice. 1 Sam. 15. 22

It is a cuſtom with many in *England*, to order Travelling to their Sons, as Emetick Wine is by

the Physician prescribed to the Patient; that is, when they know not what else to do, and when Schools, Universities, Inns of Courts, and every other way hath been tried to no purpose: then that nature which could be tamed in none of these places, is given to be mended by a Governor, with many a woe to him; and all this, because the young Gentleman was not sent abroad betime, and before he was hardened in his evil courses.

Moreover, when they are young, they are more capable of learning Tongues, and Exercises; provided, in relation to these last, their bodies be able to bear the hardship of it; which, to know, must be left to the prudence of the Governor; there being some Exercises harder than others: so Parents must judg of the fittest time for them to begin their journey, whether they be young enough, yet not too young, out of the strength or weakness of their Complexion; only more care must be taken of them upon the Journey, when they are of a feeble Constitution: Some are fit to Travel at 13 or 14, others at 15, 16, and 17. but when they are passed 20, some who are of no good nature, will grow strong and stiff, reject instruction, and think themselves wiser than their Teachers: of these we may say, what St. *James* speaks of the tongue, *Every kind of birds, of beasts, and of serpents, can be, and hath been tamed, but these can no man tame*; so unruly they are.

James 3.6,7,8.

Indeed, when Governors light upon wild and loose humors, they are to be pitied; it is a burden as heavy as any they can lie under, and a task as hard as any they can undertake; which it were well for them to be discharged of. When things succeed

ſucceed well, God receives the glory of it, young Gentlemen the profit and advantage, their Relations content and ſatisfaction, and the Governor gets credit by it. See how many ways good is hindered by the unruly and untoward carriage of ſuch. Certainly, when a man is able well to govern Youth, he will be fit for other things, and thoſe not inconſiderable.

But in few words, in a Gentleman under my conduct, I could deſire to be firſt a diſpoſition in him to that I would put him upon; few ſucceed in what they are not fit for, nor capable of. Secondly, an inclination, 'tis not enough to be able to do a thing, yet have no mind to it. Thirdly, an application, without which none of the former can come to any good; and all theſe ought to have a good direction, or elſe they prove uſeleſs, and can hardly do, or come to any good.

* Without a hearty application no man can maſter any thing that concerns the underſtanding.

I wiſh every young Gentleman that travels abroad, to know that his Parents have not raſhly given them their Governors: 'tis well known what a ſtrict perquiſition they make about them for the moſt part; and except they be ſatisfied concerning them by men of probity and known integrity, they will not employ them; for as they love their Children, as they look upon a Son to be the Heir of their Eſtate, the hopes and ſtaff of their Family, whoſe Perſon, Education, and Affairs they wholly commit to him: certainly, men who have but common ſence and reaſon will not do it, without good grounds; ſeeing upon the Breeding of that Son often depend the proſperity, or deſtruction of a Family. This being granted,

why are young men so wanting in their respect and duty to Parents, as to slight the choice which they made, and do as good as accuse them of want of Prudence, Knowledge, and Judgment, by disapproving, and, as much as in them lies, condemning that election: after this rate they will be accounted wise, and their Fathers must be fools.

But besides this, they must not be ignorant how Parents have invested Governors with their power and authority, not to destruction, but to edification, which Parents at their departure have, or ought to have made an open declaration of, charging them to take their advice in every thing, and to do nothing without it, seeing they are wholly committed to his care, which he is obliged to perform for conscience sake, and for his own credit and interest, being to answer for miscarriages happening through his fault; wherein if he doth well, he shall receive praise, or on the contrary, shame: So that after this, a young man can do nothing against his Governor, but it will reflect upon his Parents, whom he represents, who will have all the reason in the world to be offended thereat, for contempt of their persons and authority; for indeed, abroad to him he is instead of a Father, a Gentleman being considered as one under age: wherefore many people will be loth to trust him, though he be known to be a person of Quality, and of a good Estate; and in case they do, without the Governors consent, this can be forced by no law beyond Seas to pay his debts, if the young men be out of the way. Let them also consider, that they and their Tutors are so nearly related to one another, that all their concerns they make their own, and share with them in the

praise

praiſe or the blame, the ſatisfaction or diſpleaſure: However, I muſt ſay this, let diſcouragements be what they will, till Parents, (who weekly, or at leaſt as often as conveniently can be, ought to receive from the Governor an exact account and information of what falls out) have taken order about things, he ought to mind his work nevertheleſs, and ſteer the Ship for all the Storm: Difficulties muſt not diſcourage him too much, χαλεπὰ τὰ καλὰ, *Difficilia quæ pulchra, & nulla ſine pulvere palma*, time is a great Phyſician, and many a foul morning hath been followed with a fair afternoon, *Co'l tempo é la paglia ſe maturono le neſpoli*, ſay the Italians.

Now I muſt paſs to ſome preparatory diſpoſitions, which a Gentleman muſt uſe in order to his Travels: Firſt, he would do well to get ſomething of the Language of the Country he is next to go to, as an introduction to it, though it were only to underſtand ſomething of it, and be able to ask for neceſſary things; this can rid him of the ſurprizal others are ſubject to, who coming into a Foreign Country, and underſtanding not one word of the Tongue, look as if they were fallen from the Clouds: hereby their Journey is moſt pleaſant to them, and they are ſooner diſpoſed to receive the benefit of it: ſo they ought to have ſomething of the French before they go out of *England*, of Italian before they leave *France*, and of the German before they ſtir out of *Italy*, and ſo of the reſt.

They muſt alſo take a Progreſs into the Country to ſee what Curioſities and remarkable things are in't, to be able to give an account thereof to thoſe who will ask about it; for it is very ordi-

nary to ſome of thoſe in whoſe Country one Travels to put ſeveral queſtions concerning it; and then indeed it is a ſhame not to be able to ſatisfie them in ſeveral things they ask. To have the curioſity of ſeeing other Countries, and yet neglect to know his own, is a ſtrange ſort of curioſity; as if a Maſter of a Family did not care to be acquainted with what paſſes in his Family, and yet were very inquiſitive to know what is done in his neighbours houſe; to be ignorant of his own affairs, and yet be well informed of thoſe of other men, is to invert the order of things, and put laſt that which ſhould be firſt: let a man ſet his houſe in order, and then look abroad: and to make a more particular application of this, *England* is a Country of which much can be ſaid, 'tis ſtrongly and conveniently ſeated under a temperate Climate, producing all things neceſſary for life, as Wheat and all manner of Corn; there is variety of Drink and Liquors, and though Wine doth not grow in't, we have it of all ſorts: there are good Paſtures, whereby abundance of Beaſts and Cattel are fed, whoſe Fleſh, Milk, Butter, and Cheeſe are dainty; very fine Cloth is made of the Wool of one, and extraordinary good Leather of the Hides of the other: Fewel is very plentiful, ſo is all manner of Wood and Timber to build, but ſpecially Oak, to make Ships of. You ſee there is enough to eat, to drink, to be cloathed, to warm himſelf, and ſhipping to defend the Iſland, and to aſſault others. Beſides this, it hath no leſs variety of Dainties, as all manner of Fowl and Fiſh, whether ſalt or freſh, of Sea, Ponds, and Rivers: as for Veniſon, there is hardly any Perſon of Quality, but hath his Park ſtored with Deers of all ſorts, Warrens full of Rabits;

bits: What ſhall I ſay of the Mines of Tin, Iron, Lead, and of Coal-pits? Beſides, *England* produces the ſtouteſt Cocks, fineſt Horſes, and good for ſervice, the beſt Dogs that can be: and if after the things I named juſt now, it was proper to mention Women, I could ſay they are the handſomeſt in the world. Foreign Nations do value every thing which comes out of *England*, as Knives, Stockings, Gloves, Laces, Cloth, Hangings, Ribons, Watches, and all manner of Manufactories.

All theſe things a young Gentleman muſt be acquainted withal, as with the conſtitution of the Nation, which hath the beſt of what could be drawn from Monarchical, Ariſtocratical, or Democratical Governments; ſo the ſettlement of Trade, wherein it conſiſts, how many people live by it, and the ſeveral Eaſt-Indies, Turky, Spaniſh Companies of Merchants, *&c.* though 'tis not to be expected they ſhould be perfect in theſe things, yet it will be well to have a ſuperficial knowledge thereof, they muſt alſo be able to give ſome account of the Government, and of the Navy, which is the glory, and the ſtrength of the Nation.

But this is moſt proper to what I am to ſay in the third place, which Gentlemen ought to be verſed in, *viz.* the faſhions and cuſtoms particular to the Nation, though 'twere but Cock-fighting, Bull and Bear-baiting, running of Races, Wraſtling, playing with Cudgels, Foot and Stool-ball, *&c.* becauſe upon occaſion beyond Seas, this may be matter of a diſcourſe: but to wave theſe kinds of ſports, and come to ſolid and more neceſſary things, A Country Gentleman being come

up

up to the City, if he hath none more urgent and neceſſary occaſions to go about, let him go once a day, or every other day to *Weſtminſter-Hall*, if it be Parliament or Term time, to Court once or twice a week, and as often to the Exchange; hereby he will get a ſuperficial knowledge of things moſt important to the Nation; 'twere not amiſs alſo to ſee the Quarter-Seſſions in the *Old-Baily:* for I am of opinion, that a young Gentleman before he comes to a ſettlement, ought to think that nothing is below him to be known; which rule he muſt obſerve, ſpecially when he is beyond Seas: Theſe things I mention but by the by, and as the heads of what they ought to be informed of, as much as 'tis poſſible and convenient before they go over; or elſe, if they be too young, put it off till they are come back, and then be ſure to do it.

Thus things being diſpoſed for the journey, the Governor muſt get as exact an information as is poſſible for him, of the nature and temper of the young man, which Parents are beſt able to do, and conſequently of the beſt way to deal with him: Thus in an hours time he can know as much as would require whole months to make his Obſervation; this indeed is the ſhorteſt and beſt way: but becauſe perſons and things are ſubject to alterations, to this information given him, he ought, for the future, to joyn his own Obſervations, and make it his ſtudy to know the young man's genius, to take a method accordingly; for every method doth not ſute with every temper.

The Governor being ſo engaged, the firſt thing he goes about muſt be to get the young man's love and affection, which he may do in ſeveral ways:

First,

Firſt, being very tender of him, and upon the Road, procuring him all neceſſary and convenient accommodations, remedying, as ſoon as may be, inconveniencies, giving good words when any thing falls amiſs: Certainly, if he be not of a very bad nature, the care of him in ſuch things will work upon him. Secondly, ſhew him Curioſities worth ſeeing, as you ſtay or go by; this will divert, and pleaſe him, and make him like the Countrey: in the mean time help him to make his Obſervations of things, and deſire him to ſet them down in writing. Thus he can ſee you take pains, and are willing to pleaſe him, and promote his good and benefit; ſo that he cannot chuſe but have affection for you. Thirdly, be civil and reſpectful to him, which will be a precedent for him to be ſo to you; for he who is willing to receive muſt give too; and we uſe to ſay, *one hand waſheth another*: ſo you do give him an example of being civil to others, which is a token of a ſweet nature, and of good Breeding; and hereby one will appear to be much a Gentleman. This in point of ſociety, is very taking, it winneth the heart, works upon affections, diſarmeth an enemy, and extraordinarily obligeth a friend; and without it the friendſhip of a man is not to be valued a ſtraw; for where is a real love, there is alſo reſpect and civility: and he doth not deſerve a friend, who doth not uſe him this way. Laſtly, pleaſe him in indifferent things, to make him comply with you in ſubſtantial, and neceſſary; and never ſtand with him upon trifles, which were a moroſity in you; and in caſe he deſires a thing, which is neither reaſonable nor convenient to do, diſſuade him from it with ſtrength

of

of reaſon, and not by authority: if you give him reaſon of ſuch actions, you lay before him a leading caſe to give you an account of his; and herein whether or not you do agree, you will ever ſhew your ſelf the wiſeſt of the two, which a man in your capacity is concerned and obliged to be.

This courſe being taken, probably love and union will be ſetled between the Traveller and his Governor, which is the ground of a ſucceſs in the journey, or elſe no pleaſure nor profit in Travelling: to this effect, all occaſions of diſpute ought to be avoided; and becauſe ſome conceived hatred againſt Governors in general, whom they look upon as curbs and bridles to hold them in, and reſtrain their courſes; inſomuch that they hate the very name, it will be well if that can ſatisfie, to avoid taking the name of Tutor, Governor, or any other odious to them, and uſe that of Companion or Camrade, which Germans uſe much, or any one elſe they will like, ſignifying equality, ſeeing they diſlike the former; becauſe they ſeem to include a ſuperiority: therefore never domineer over them, and away with thoſe who would keep them in a low, ſubmiſſive and ſlaviſh way: this is the ground of hatred and differences, and the great hinderance to peace, union, and love. Indeed the word Tutor is more proper for Schools and Univerſities, and that of Governor is more honorable for the Gentleman, than for him who bears it.

I do not ſay this to comply with the peeviſhneſs of thoſe who are ſuch, but I look on them as diſtempered, and ſo would endeavour to cure them.

One of the firſt Leſſons the Governor gives him, muſt tend to remove prejudices in caſe he hath

hath ſome againſt any Nation; for then he will diſlike every thing he ſeeth there; and this may happen to prove an occaſion of many troubles and quarrels: and let this be printed in his mind, never to blame a whole Nation for the fault of few particular men: for as we ſay, faults are perſonal, and in every Nation are both good and evil.

Another advice will be to make him leave off that jarring and wrangling humor, which uſually is gotten in the Schools, whereby they gain-ſay every thing others ſpeak; they hear others not to learn, but only to contradict; which to do they think to be a piece of wit: ſo far from being true, that thereby they make themſelves abſurd and inſufferable in company: what right have they to take upon them to cenſure every word or action of others, and that ſo unneceſſarily, impertinently, and unſeaſonably, that one can but admire it? Travellers muſt not diſcommend and diſlike every thing they ſee in other Countries, and commend every thing in their own, without occaſion to do it. Some make odious comparifons which is carefully to be avoided.

Some Parents uſe to give inſtructions to the Governor before they ſet forth, which he will do well to receive; for it may be a help to him, and thereby he will ſhew the reſpect he beareth to, and the dependency he hath upon the Father, who being acquainted with the temper of his Son, muſt needs be able to give ſome uſeful Directions; which correſpondency muſt hold as long as they are abroad: not only from time to time (as I ſaid before) giving Parents an account of what is done, but alſo ſignifying, when occaſion requires, ſome of his reſolutions, and asking advice thereupon,

upon, before they be put in execution: but withal, in ſeveral things a Governor muſt not be ſtinted. I heard of ſome Parents, who order their Sons to ſtay a fortnight in one place, eight days in another, five, and no more in another, and the like; which they who are upon the place, are better able to judg of; many accidents falling out every day: theſe things, and many more, ought to be left to the prudence and freedom of the Governor, to provide according to emergencies; yet what reſolutions he takes he muſt impart to the Gentleman, in caſe there is no inconvenience to do it, make him like it, and have his conſent therein. In matter of moneys alſo he muſt not be ſo confined, but that he may ſometimes diſpoſe of ſome ſmall ſums; for let a man be never ſo exact in forecaſting expences, ſtill fall out ſome occaſions of laying out which were not foreſeen. Two ways there are of giving allowance; one is when a Father allows ſo much by the year, and no more: whereupon the Governor takes upon him to defray every thing: yet I think if he could make it appear, he well laid out more than he received, Parents would not diſown him therein; though it would be well for him, when he ſees the ſum not like to do it, to write about it, and know their mind before he lays out any thing of his own, except there were extraordinary occaſion for it: thus he ſecures himſelf from thoſe who are very hard upon ſuch accounts. The other way of allowing, is not to fix upon a ſum, but to receive an account of what is ſpent, and to enter it, whether it be more or leſs. Thus when unexpectedly ſome charges happen, Parents receiving good grounds and ſatisfaction about it, will acquieſce.

But

But before I proceed further in point of monies, I must again (for I can never take too much notice of it) say it is to be known how Governors are given to young men, not to over-awe or offer them any violence, for there hath been an end of this when they left School; but to afford them help and directions; even as we see when a Child begins to stand upon his legs, and to walk, one or other holds him by the arm, or stands close by to hinder him from falling, though we see many times he will hardly suffer to be touched or helped: This indeed is to be admired at, when the Child begins to walk, he will not be helped, though he stands in need of it, when his will is, as it were, born, he will not suffer it to be guided: however a Governor is given, if possible, to keep a young man from those stumblings and falls, which youth and want of experience and knowledge do often expose them to in the world; and those who have any wit or good nature, will not be angry against, but rather kind and thankful to him for giving those counsels, and using those means which can keep them from miscarriages, shame, danger, hurt, and such other inconveniences which are so frequent in the world.

To return upon matter of monies, before they come away from home, such course is to be taken, as that upon all occasions they may surely be supplied with monies, which I believe is not so certain by way of Bills of exchange, as by Letters of Credit; for Bills of Exchange may happen to miscarry, be lost, or refused: in which case a man is often left in the lurch. Upon this account I have known several who lost their time, and opportunity, before they could receive timely and neces-

neceſſary ſupplies of monies; for ſometimes they wait ſo long for the coming of a Bill of Exchange to diſcharge and be gone from a place, that it is ſpent before they can receive it; ſo they muſt be forced to ſtay till they have another: Let them forecaſt as much as they can, 'tis poſſible for them to fall ſhort of their account, ſpecially if they are very remote from home: but let them be never ſo far, Letters of Credit can ſecure them, for ever a man hath this along with him, which he ought to renew as he goes from one great place to another, but ſpecially for thoſe where he intends to make a conſiderable ſtay; only before he leaves the other Town, he may take monies, as much, or more than he thinks will be enough to carry him thither: And let a Traveller obſerve this (except he be in a place where is great danger of being rob'd) ever to have monies by him, yet not make a ſhew of it; for he doth not know what ſudden occaſion he may have of it, ſo many ſad accidents falling out every day: and what, if when I am walking in the ſtreet, I am unhappily forced, or ſuddenly engaged in my own defence, or of a Friend, to draw, and wound, or kill a man, which thing is not impoſſible, what would become of me if I had no monies to get a horſe-back, and be gone. Such a miſchance may befal a Gentleman or his Governor.

Letters of Commendation are alſo neceſſary for thoſe who Travel in parts, where they have no friends nor acquaintances; at leaſt if they do no good they will do no harm, but often upon occaſion they prove very beneficial and advantageous, whether a man doth but go by a place or ſtay in't any time; for a Traveller cannot tell what occaſion

occasion he may have of Friends, and favour, when he is in a place, or before he comes to it. These Letters must be gotten from the best hands; for the more he who commends is considerable, the more respect, civility, and service he who is commended will receive.

These necessary provisions being made, the Governor will carry out of *England* his Gentleman to *Paris*, where he ought to shew him some of the chief fair houses, and other curiosities in or about that City, to refresh and divert him after his Journey to that place, which also will make the Gentleman like the Country more and more; which is very material for his intended and future improvement: Whilst he is there he must wait upon the Lord Embassador, in case the King keeps one there at that time; and in case there be no inconvenience, what other English persons of the highest quality are there: so once, or twice, he may visit any singular friend, if he hath any there, yet avoid too many acquaintances with his own Country-men. He will also do well to go, if he makes but a short stay in *Paris*, at least once to *Charenton*, to the Protestant Church there, whether or not he understands the Language, to give God thanks for his protection so far, and to crave his blessing upon the whole Journey: thus he will see that numerous Assembly. This being done, he will do well to be gone thence, to settle somewhere else.

Concerning the place of settlement, men differ in their opinions; all agree that one must be chosen to stay at, and to learn the Language, Fashions, and Exercises; which cannot be done if one be constantly a Travelling, and ever upon a moti-

on, but time of reſt muſt be allowed to do't; for the Proverb ſaith, *the rolling ſtone gathers no moſs.* Some think it to ſettle at *Paris*, and may be they are in the right, having reaſons for it; but mine are to the contrary, upon the firſt ſetting out: firſt, one muſt have learned the Language, ſome cuſtoms of the Nation, and gotten ſome experience before he be ripe for *Paris*; where a Novice cannot enjoy that ſociety which is to be had in other Towns: It is not uſual for Citizens to like ſtrangers coming to converſe within their doors, except they have particular reaſon for it, and people of Quality have not the patience to hear a Gentleman unable to ſpeak two words together of good ſenſe, but in other Towns it is otherwiſe. Secondly, the place is very chargeable and expenſive. Thirdly, debauched company of one Countrey-man or other, is almoſt unavoidable; for not being capable of converſing with people of that Countrey, he will do't with thoſe he can meet with. Fourthly, Exerciſes are dear, and moſt Maſters there do not take much pains with one, becauſe of the number of Scholars, or the diſtance of places. Fifthly, there is a daily and univerſal occaſion of falling into evil courſes; and one will be hardly able to learn the Language, by reaſon of the number of his Countrey-men he will find there; this is for thoſe who live in Penſions and *Auberges:* As for Academies, if there be not many of one Nation, there is a good Breeding in them, and think it a good way; but ſuch orders are obſerved in them, as ſeveral Gentlemen would have much ado to be brought under, ſome being ſo much uſed to their liberty, that they could hardly ſubmit to the rules of keeping to certain hours,

hours, of coming in within such a time, and after that, having no liberty to go out, nor at any time without asking leave, but when a man hath done what he went about, and is coming home, I would advise him to stay at *Paris*, at least half a year, to perfect himself in his exercises, to see the Court, and frequent the company of some persons of Quality, and of several witty, judicious, and learned men, and other persons of worth and merit: but of this more hereafter.

After *Paris*, places most frequented by strangers are along the River *Loire* from *Orleans* downwards, seated in a pleasant and plentiful Country, their language is well spoken amongst people of some fashion, good and able Masters of Exercises are found in them, and the people thereof are very kind and civil to strangers, *Orleans*, *Blois*, *Saumur*, and *Angers* are such: yet though I like them all, to my mind *Angers* ought to have the preference; it being more considerable than the two last (which yet I think to be fitter than the former) in greatness, number of Inhabitants, and of persons of Quality, it being the head City of a Province formerly belonging to *England*; it is in a good Air, hath fine Walks about the Town, very able Masters in all manner of Exercises, and people much civilized, of a sweet nature, according to their Proverb. *Angevin doux & benin.* Hitherto strangers have been free there from being trepan'd into Marriages, as 'tis usual in other places. In the way to that, or any other place, one hath a mind to go to, as I hinted before, one must be careful to shew all curiosities to the Gentleman, and persuade him to take notes of what he seeth and observeth.

The method herein to be observed is this, as soon as you are come to a Town, and have taken a short rest and refreshment (if you want it) in your Inn, which ever ought to be the best, or one of the best; the first thing you do must be to carry your Letters of Commendation, if you have any, to the persons they are directed to; and if in any thing you want their assistance, you may desire it of them, with all civility and excuses sutable to their and your quality. The second thing, in case you are not acquainted with the Town, must be to desire your Landlord to go with you, or give you some rational man, to carry you to see the Town, the Walls, and the Fortifications thereof, Walks, broad places, Churches, publick Buildings, Closets full of Rarities, or any other antient or modern Curiosities. So when you walk up and down the streets, if any remarkable thing be obvious, desire to be informed of it, enquire about the most potent Families, whether noble or not, of their Charges, Estates, and Interest in the place; then ask by what Trade or other means the Town or City doth chiefly subsist, and what are the customs and temper of the Inhabitants; afterwards of the policy, and of the way and form of Government; not forgetting to know how far doth reach the power and authority of the Clergy, what are the Priviledges of the City and Citizens, what difference is amongst them, and what are the Prerogatives of the Nobility and Gentry; and in case the Landlord, or he whom he hath given you, be not able to satisfie you in these points, desire him to direct you to some body capable to do it; but this is when the Governor is a stranger to the place; for else he

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must himself acquaint his Gentleman with all these things. And here is seen the advantage of one who knows them already.

Having thus viewed the Town, and Castle, if there be any, and in the general being informed of the policy and constitution thereof, as you come back to your Lodging, you may meditate and discourse upon these things, yet very discreetly, with those you think capable of it, to get, if possible, a more exact and particular information of every thing: After all this, when you are gone into your Chamber, you must take pains orderly to set down in writing in your Diary Book, what you heard and learned; and if you are many, or only two, it will be well for every one to have his own Book afterwards to compare notes, and know who hath been more exact, and what is most curious therein; which upon occasion you may discourse about, and find out the motives, causes, and authors of things.

Felix qui potuit rerum cognoscere causas.

Further, it will be well to have before you the Maps of every Province, and, if possible, of the Towns you are in, to know the right situation thereof (which also may be done by getting upon some Steeple, or high place) and learn their Frontiers and Neighbours: It must not be neglected or forgotten to write down the Histories, merry Tales, notable Sentences, witty Replies, the good words, and every fine expression which every day you happen to hear in company, thereby to profit and make use of upon occasion: after all this you may receive the visits of those whom

you were commended to, or return to take your leave of them, at which time you may be better able, and upon surer grounds to discourse with them upon every thing you have seen, and if possible, get a clearer information of; and in case in the same City or Town, lived any person of eminent quality in a great state, keeping a kind of a Court, or other great Officers, and men eminent for learning or other parts; or according to the nature of the place, if there be any Princes, though Strangers or Embassadors, Residents, &c. you may enquire, whether they like to receive such visits as yours may be, you may desire those you are commended to, to procure you the honor of kissing their hands, usually persons of high quality love to be courted, and take this as a civility.

And because it would not be well to go to them, and be mute, or to speak non-sense, you may make to them a short, civil, and respectful complement, declaring your Nation, how you are English Gentlemen, who have undertaken to Travel, with a desire to fit your selves to serve your King and Countrey, and all their Friends and Allies (this if they be publick Ministers of Princes, friends to the Crown of *England*) and that you were loth to go by without kissing their hands, and tendering your humble services to them: when by the means of these visits, you are grown better acquainted, one may get a further information of the constitution of the place, or Province, where you are, of the nature of the Inhabitants, and of the state and inclination of the Neighbours, yet all this must be done with much respect, discreetness, prudence, and modesty, for fear of being accounted pedants,

pedants, silly and ignorant, or giddy and rash, which would cause slightings and contempt.

And in case there be occasion given to discourse upon the manners, nature, or customs of both, or either Nation, *viz.* the Travellers, and his whom he is with, or of the Kings, Princes, great men, even of particular persons; the Traveller must carefully take heed not to let fall any word whereat any one might justly be offended, and perhaps resent it, bewaring to avoid nothing more than to slander or speak ill, or rashly, or presumptuously judge of others, which are the two dangerous rocks in conversation; contrariwise they must keep within general tearms, give the best interpretation to things, and no ways shew themselves partial, bold, or passionate; but if others speak or judge too freely of things, or persons, they ought to hear them with indifferency, and seem to admire at, rather than approve of what they say, and not answer to't, as if they were ignorant of the matter: but of this more hereafter.

Only I will add two things, one is, that the Governor, who upon all occasions is to give advice to his charge, must well know his quality, and judiciously understand what belongeth to it; for if he be of the highest or lower quality, he ought to carry himself with him accordingly, with more or less formality, at least before Strangers; for else freedom is wholly necessary, and he ought to advise him to carry himself towards others, according to his and their qualities. The other thing I add, is this; we see how Travellers must not make post haste when they go through places, but ought to take time to rest, and be informed of things, whereby the Journey will be more plea-

ſant and profitable: nay, one muſt take horſe ſometimes, and go out of his way to ſee what deſerves it.

Being then come to a place of ſettlement, the mind and endeavours of the Gentleman, and of his Governor, muſt wholly tend to be improved, yet more or leſs, according to every ones occaſions; for they who are Scholars and Travellers, to get either a livelihood, or a preferment, are moſt concerned to improve themſelves; but their ſettlement muſt begin with the ſet rules of Piety, which from the firſt day of their ſetting forth, they ought daily to have practiſed. Every morning and evening one ought to fall upon his knees, and devoutly to call upon God; acknowledging his glory, and mercies, his own unworthineſs, original and actual ſinfulneſs, whether out of ignorance, or againſt the teſtimony of his conſcience, the lights of Nature, and of Grace; beſeeching God for Jeſus Chriſt's ſake, to look on him with an eye of pity and compaſſion, to be reconciled unto him, and to apply to him all the merits and ſufferings, whereby his Son hath appeaſed his wrath, ſatisfied his juſtice, and made a full expiation for ſins, whereof the filth may be waſhed clean in his precious Blood, and the guilt ſo forgiven, that it may never riſe up in judgment to accuſe, convince, condemn, or ſhame him in this world, or that which is to come: then he muſt thank God for the protection which till then he hath afforded him, he hath brought him out of his own Country, through deep waters, and dry land; yet no harm hath befallen him: he muſt beg his help in the carrying on of the deſign he had in his going over; that in the firſt place he would teach him to fear his Majeſty,

jesty, and to keep his Commandments; and then how to improve himself, to bless his weak endeavors, and of those who have a hand in his Education, enabling him to receive their instructions, and making him willing to be advised by them in every good thing, to the end the glory of all may be given to God, satisfaction to his Friends, and Relations, and he receive the benefit of it; wishing withal, in due time to meet with his Friends, if it be his pleasure, to their mutual comfort; beseeching God, till then, to take him into his protection, and deliver him from those dangers which Travellers are exposed to.

I conceive these heads are comprehensive of his ordinary wants and necessities; besides this, before he goeth to his Prayers, he must read at least two Chapters in the Bible every day: Further, he must be sure to observe the Lords day, which beyond Seas is too much prophaned; either going to the Protestant Churches, where it can be done, or else in his own Chamber, in prayer and reading Scriptures, and some good Book of Devotion, or doing both, and other works of Piety: and let this be performed without failing or interruption. Therefore that one may be the better able and free to go about this, they must chuse a convenient Lodging, of which the people be honest, affording good accommodation, and the Master, if possible, be a man of parts and learning, whose conversation one may have at Table; which will prove pleasant and useful for the Language, and other things. Also, let them be Protestants, if it can be done; for union in judgment makes commonly union of affections, and one is free from snares, both of changing his Religion, and

and being brought to trouble, in case of speaking amiss of another: besides that, in case of sickness, one can receive comfort from a Minister, and will not be troubled with Priests, as it is usual in Popish Countries, upon such occasions, of which we have seen examples: then in a Protestant house one may have flesh, if he hath a mind to it upon Fridays, and other forbidden days, which many of the contrary Religion would not give.

This being regulated, the young Traveller must immediately be put upon some Exercises fit for, and becoming a Gentleman, which his genius and strength ought to be consulted about: if he hath no mind nor disposition to't, it will hardly come to any good; some also of those Exercises requiring a greater strength than others. The time of the year is to be considered; for if he be weak, some violent Exercises, as riding the Great Horse, and, may be, Fencing could endanger his health in Summer: the quality of Exercises is to be lookt upon, first, to do those which are most necessary, and then others; according as he and the Governor do agree; he must have enough to take him up at least the greatest part of the morning, and some of the afternoon, yet so as not to be overburthened therewith; for then he would be tired, and do none well. When days are longer he can do more than when they are short; except the heat were so great, as to take his heart and strength from it; but in hot weather he must begin betimes in the morning: every Exercise commonly takes up an hour, except the Great Horse, which requires much more; those he undertakes, he must be constant and diligent in.

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The benefit coming from doing these exercises is manifold; first, thereby he learns and instructs himself; so hereafter upon occasion, being skilled in't, he may make use of them; then they take him up, and use him to be active and stirring; and some of them which make him stretch his joynts, help to make him grow: and this keeping him in action, makes him nimble, strong, and healthful: Furthermore, they keep him from idleness, and bad company, and are a pleasure and a recreation to him; for almost every hour he hath a new one, and thereby is diverted from evil thoughts, passions, and deeds: but let the time of these Exercises be so ordered, that in the morning he may have a whole hour to himself, to eat his breakfast, to rest, to walk, or do what he hath a mind to. Let him also have time to read and study; for all his time must not be given to bodily exercises.

To tell my opinion of this more particularly, first, one must know how long he is allowed to be abroad in the whole; for then he must divide the time into so many parts, as an Instance, some travel no farther than *France*, and these must resolve to be so long in *Saumur*, *Angers*, &c. so long in going the *Grand Tour*, and may be staying at *Montpelier*, *Lyon*, *Geneva*, and so long at *Paris*. This must be known to a certain time, or thereabouts, for there ought to be a rule in ordering of our time. Others intend besides *France*, to see *Italy*; others farther, will come home through *Germany*, and the *Low-Countries*; and of these some will only go directly through *Germany*, others will see the Emperors Court, some of the Electors, and of other Princes there; some

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have a curioſity of making a ſtep into *Denmark* and *Sueden:* There are thoſe who before they come home, will go into *Spain* and *Portugal:* In all this one can never take his meaſures well, or order of his journey, except he knows, ſo long I muſt be in *France*, ſo long in *Italy*, and ſo forth; which generally depends upon the pleaſure of Parents; who will not have their Sons to be long in ſome places, and be very long in others, according to reaſons they have for it, which yet may be altered, as they receive from the Governor advice of conveniences, or inconveniences, not foreſeen in thoſe places; whereby we ſee how much is referred to the prudence of a Director.

Now to ſtate a caſe of this, I will ſuppoſe I am to be abroad three years, or thereabouts (I believe the time is never ſo much ſtinted, as to ſtand upon one month or two; the more, becauſe the altering of our reſolutions doth often depend upon accidents, which are not in our power) and within this time I am to ſee *France*, *Italy*, *Germany*, and part of the *Low-Countries*, then I will reſolve thus, in *France* I will be firſt 18 months, 9 or 10 in *Italy*, 5 in *Germany*, and the *Low-Countries*, and 4 or 5 at *Paris*, before I go home; Of every one I will ſpeak in order.

Of the eighteen months I am to be in *France*, I will paſs two in going from *London* to *Angers*, or the place I intend to ſettle at by the River *Loire* (which places I do preſer to thoſe more Southerly, as *Montpellier*, &c. not only upon the account of the Language and Exerciſes, but alſo for health and ſafety ſake; for one muſt not remove out of *England* into very hot Countries, upon a ſudden, but by degrees) to reſt and ſee what is worth

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seeing, upon the way: then I will reside 9 or 10 months in one place, 10 weeks, or 3 months to go the *Grand Tour*, 6 weeks to see *Geneva*, and make a step into *Switzerland*, or as far as *Strasbourg*, and the other six weeks at *Lyon*, till the season be fit to go into *Italy*. Note, that when I say 9 or 10 months, and do not just fix the time, which in that place the longer it is the better, my reason is, that ever I would be before-hand with my time, and have six weeks, or two months in case of Distempers, or other accidents; or otherwise to dispose of it, as I see occasion for: Let this be an essential rule for Travellers, *To be good husbands of their time and monies.*

In the space of nine or ten months I am to reside in a place; the Governor ought not only to lay the foundations of, but also set very forward the work, for which his Gentleman went into *France*. As to the Language, Exercises, and Fashions, specially the informing of his judgment: all which things are better learned thus, than when a man is going forward on his Journey. To this end, in case he hath no experience of his own, who in that place are the best Masters of Exercises, he is to ask the advice of those who are able to judge of it, and are not partial: and in case men in giving their advice, prove partial, as often it falls out, every one commending him whom he likes, and loves best; as it is not to be expected but that they will differ in opinion, then the general approbation will make me prefer one before another; yet no farther than to put him to a trial: for in case I were not satisfied with him, I would make no difficulty of changing him for another. Now these three qualifications I desire to find in

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every Master of Exercises, First, he must have a good way; for it is not so necessary, he should Dance well, as that he should teach well, which two things do not always meet in one; if he hath both the better: but the last I would prefer above the former: one may be an advantage of nature, which hath endued him with a good shape, and disposition; but the other is a reward of Art and Industry. Secondly, he ought to be constant and exact, not to miss his hours; but when there is a set one, he must be punctual therein. I would not have them at one time to come soon, and at another late; and sometimes not at all; for not only this is a loss to the Scholar in that particular, but also it is a prejudice and a hinderance to him in his other Exercises. Thirdly, I would have him civil and respectful to his Scholars, and not ranting, nor domineering; whereby not only their person, but the very exercise become odious: he must civilly and gently tell him where he faileth.

It is better to go to the Fencing and Dancing Schools, than to learn at home.

For the three first months, specially if he is of a weak Constitution, I would not have him to ride the great Horse; because: at first that Exercise is tiresome, and takes up much time; specially if it be in Summer: but if he hath but a short time to stay in Town, and he be able, without inconveniency, every morning to rise by break of day; and he already hath an introduction into the Language, he may the sooner begin the Exercise. That which makes me advise not to learn it at first, is, to the end he may have more time to learn the Tongue; for all other Masters may come

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to his Lodging; but if he will ride, he must go to the Academy. Indeed for those three months I would hardly have him to look abroad, except to walk, take the air, or go out upon some necessary occation; for till he hath something of the Language, he is unfit to go into company, or take pleasure, or receive profit thereby. Hence one may see how necessary it is to understand something of it before they go over; it is not very fit neither, he should go to the Dancing and Fencing Schools till he hath gotten a garb, a posture, and the grounds of those Exercises; though the sooner he goeth the better it will be.

Having often mentioned Exercises, I must now shew what they are, some being more, and others less necessary: The *Language* is of the first kind, yea, the most usual and beneficial of all; without it no society to be had, nor company to be kept with profit and satisfaction. We go beyond Seas to learn what general or particular good things are in the places we come to; but, who can be better able to inform us of it than the people of the Countrey: but, how can we have any access or conversation about it with them, except we understand their Language? How can we make use of the several good Books written in their Tongue, except we do somewhat understand it? no discourling with Ladies (which in *France* is accounted a part of a civilized life) without it? He who hath it not, finds himself exposed to daily inconveniences, is a Barbarian to them, as they are to him, whereby he leads an unprofitable and uncomfortable life: Wherefore I would have every other Master of Exercise to be a kind of a Language-Master, to put him upon discourse; and

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the young man muſt neglect nothing to get it; he muſt firſt of all talk about any thing, though trifles, and not to the purpoſe: and although of ten words he could not ſpeak two right, yet let him not be aſhamed or diſcouraged at it; for it is not to be expected he ſhould be a Maſter before he hath been a Scholar, *Qui nunquam male nunquam bene*, and to every thing there is a beginning. With ſpeaking we learn to ſpeak, *Fabricando fabri ſimus*. Let him not think any thing below him till he hath overcome the difficulty of it, which once being attained unto, then he may the better mind his words and expreſſions, and more exactly obſerve himſelf and his actions. The Language-Maſter muſt teach him to read, write true Orthography, and to ſpeak properly; to this effect, he muſt make uſe of ſome good Books, which beſides the Language, may teach ſubſtantial things, as ſome Hiſtory, Morality, or Politicks.

As the world goes, *Dancing* is an Exerciſe becoming a Gentleman, it being one of the eſſential parts of an Outlandiſh, French Breeding: ſo that as a Gentleman who there goeth into company, hath daily occaſions of practiſing it, it would be a ſhame for a young Gentleman not to have ſome skill in't; a natural diſpoſition is required to it: ſo let a man meaſure his ſteps never ſo juſt or exact, except he carries his body well, and hath a good ear to hear and obſerve the Cadence, he wants that grace, which is the principal ornament of the Dance. A good Dancer takes well, ſpecially with Ladies; but it is not enough to be able to Dance *a Brau'e*, *a Gavote*, *a Courante*, *a Borée*, &c. I will have a Maſter to teach a Gentleman how to keep his body in a good poſture, when he ſtands,

ſtands, ſitteth, or walketh; how to come in or go out of a Chamber where is company; he muſt be taught how to carry his head, his hands, and his toes out, all in the beſt way, and with the handſomeſt preſence: In a word, how to do things with a *Bonne grace*, and in the fineſt and moſt gentile manner that the perſon is capable of; but both nature and art muſt concur to give a man a fair preſence, which for certain is a great advantage: a Maſter teaches the ſteps, but the grace, the carriage, and the free motion of the body muſt chiefly come from us. As it argues a wild and a rude nature to deſpiſe this Exerciſe, ſo to follow it too much, is a ſign of effeminacy.

Fencing was formerly the Exerciſe of vile and contemptible perſons, whom Romans called *Gladiatores*, who, upon publick and ſolemn occaſions, were brought in to divert and give ſport to ſpectators; their number once was ſo great, that being gathered into a body, they very much troubled the Republick. Of this, as of many other Exerciſes, many things might be ſaid in that kind, but being not to our preſent purpoſe, I will omit it, to ſay that Fencing is now accounted an honeſt profeſſion, and a neceſſary Exerciſe, upon the skill of which often depends a mans life, either in a ſingle, or more general fight; and provided a man doth uſe it only in his own defence, or of his friends, it will be not only lawful, but alſo commendable: as often want of skill herein joyned to the conſideration of the danger, takes away man's heart, ſo certainly one who is forced to uſe his Sword, being skilled in't, hath ſomething to truſt to, whereby his courage is raiſed: And although this be not univerſally true, yet no

doubt he who knows how to handle a Sword, hath an advantage againſt him who never learned it, They who have a martial ſpirit find this Exerciſe futable to their genius, give a great application to't, and do uſually ſucceed in't; which to effect, they muſt carefully obſerve, and diligently practiſe Leſſons given them, which at the three months end, if no ſooner, they may be able to practice, if going to the School, they Fence againſt other Scholars, and make *Aſſault* as French men call it, and ſome Maſters, if you give them monies, before you part, will ſhew ſome ſingular truſt, and ſome maſter-piece of their Art.

Riding the Great Horſe is a noble Exerciſe which ever was eſteemed amongſt valiant Nations, and is ſo to this day: Horſemanſhip is a very manly thing, and 'tis no ſmall matter to manage ſo ſtrong and courageous a Creature as Horſes are, ſo to curb and hold them in, or elſe ſo to put on, tame, and govern them, as to make them uſeful and ſerviceable to us, To love and delight in horſes is accounted a Princely paſſion. Hence it is, that in every Kingdom there is one of the moſt important Charges exerciſed by one of the moſt eminent Noblemen, called, *The Maſter of the Horſe*. Hence hath ſprung up that ſupreme charge (if I may ſo call it) under Kings in Military Affairs of *High Conſtable*, or as in ſome places it is called *Crown Marſhal* for the word Conſtable was *Comes Stabuli*, Earl of the Stable. Certainly then the Art teaching us to make uſe of, and to rule Horſes, muſt needs be eſteemed eſpecially by thoſe who have a warlike ſpirit, it being known that Horſemen and Horſes are the ſtrength of Nations, though of ſome more than of others: Here-

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in doth conſiſt the whole ſtrength of the *Polander*, now after the Coſſacks are drawn from the obedience they owed to that Crown. To ride the Great Horſe, teaches two things; one to be a good, the other to be a fair Horſemen: the good Horſeman I call him who ſits faſt a horſeback, whom all the turnings, running, and ſtopping of horſes cannot ſhake, nor caſt down, which can be gotten by a long and conſtant uſe of riding: but to be a fair Horſeman, that is, to ſit handſomely, and well, to compoſe the motion of his body, according to that of the Horſe, to have grace and dexterity in the handling and managing of him: In a word, to have a martial look, poſture, and countenance a horſeback, according to grounds and rules, is the fit and proper work of an Academy.

Young men do very well to follow thoſe Exerciſes, which make the body healthful, luſty, and ſtrong, for they are good: ſuch are the forenamed, with Running, Wreſtling, Leaping, if decent, which are of a great uſe in War, becauſe they fit the body for hardſhip; yet of theſe laſt, one is to make his pleaſure more than his buſineſs, I mean, not to be too hot upon't, ſpecially if one be of a weak conſtitution and temper; for they cauſe (when violently uſed) a great diſſipation of ſpirits, whereby the body is much weakened: therefore one muſt be moderate therein, as in other violent ſports, though honeſt and innocent, as may be hunting, which ſhould not be too much followed: indeed ſometimes it puts off evil thoughts from the mind, but withal produces no advantage: *Diana* the patroneſs of it is chaſt, but barren alſo.

Other Exercises there are not so material as the forenamed, which yet, if a Gentleman hath a mind to, and time, he will do well to learn; such are, Vauting, Trailing the Pike, spreading Colors, handling the Halbard, or the two handed Sword: Also it will not be amiss to learn to play upon one Instrument or other, of Musick; as the Lute, Gittar, Violin, or other he hath a mind to; because when he is alone in his Chamber, he may use it sometimes for a diversion. Some also give themselves to vocal Musick, and learn to sing, which is a fine quality, specially when they have a good voice; for Art can perfect that good disposition of nature; and though they have no very good voice, 'tis well to learn the Rules; for sometimes a man in his retirement singeth to please himself, and not others: and though he would not sing at all, yet 'tis a satisfaction to know when others sing well, or when they do not, and to be able to judge of it. A natural disposition to't, is not to be neglected, but withal, excess therein is to be avoided, not to affect, or too much make use of it: so as to appear in publick meetings, and places, nor to abuse that gift with singing vicious, profane, or impious Songs. In a word, a Gentleman may learn any honest and decent bodily exercise, whether it be Tennis, or others, provided this be no hinderance to better things; and be not followed with excess, or too much eagerness: for else, instead of contributing to one's health, it would endanger it, specially in Summer, when heat is great and violent; for without that, is made a great dissipation of spirits, which maketh one weak and faint; yet I would advise him not to give himself to those sports, which none but an infe-

inferior ſort of people are at; for thus he makes himſelf contemptible to perſons of Quality: therefore as long as he is abroad, and takes any recreation without doors, let him uſe thoſe of the Country he lives in, and which are followed by his equals; for elſe men would conceive thoughts of him very diſadvantageous as if he were weak ſpirited or low minded.

Thus much concerning bodily Exerciſes; let us now come to thoſe of another nature; for he goes abroad not only to frame his body, but alſo to inſtruct his mind, and inform his judgment: therefore he muſt add what he can to thoſe Arts and Sciences I mentioned in the firſt part of this work, to bring them to a greater maturity and perfection: ſo that where he finds an eminent Philoſopher, there I would have him to cloſe: the ſame he muſt do of a good Linguiſt, where he happens to light upon one; for it is the good fortune of Travellers in one place, to find a man who excels in one thing, and in another place one who is famous for another; for thoſe jewels are diſperſed, and he is a wiſe man who makes uſe of the advantage, and draws out of them all what he can: for when the occaſion is loſt, 'tis not eaſily recovered.

Fronte capillata eſt, ſed poſt occaſio calva. Cato.

One of the things, which above all, I would have him to be careful of, is, not to forget any thing he learned before in the Schools or Univerſity; for it were a greater ſhame to do ſo, than if he had never learned it: and let him not think it to be below him again to go over thoſe things, for I have

known ſome eminently learned men who every year read over their Grammar.

Some think a Governor hath no more to do herein, but to find good Maſters of all ſorts of Exerciſes, and ſee them perform their charge; but I am not of that mind, for I would not have him to be an idle ſpectator, whilſt others are at work; but in time and place I wiſh him to impart to his Gentleman, ſome of the lights he hath in himſelf; for he is both, *Cenſor morum*, and *Doctor rerum*, teacher of things; not of Fencing, Dancing, or the Language, but of Sciences, whether natural or moral; but this ſpecially by way of diſcourſe: therefore I would have him to take pains briefly, to inſinuate into the young man a general ground of Hiſtory from the Creation of the world, to the preſent age, out of ſome good Books of his own choice; then alſo an Epitome of the particular Hiſtory of the Country you are in, compoſed by an Author of the ſame Nation, eſteemed the beſt, whether it be in *France*, or *Italy*, *&c.* and one treating of the preſent ſtate of things, in *France* they have one which is often renewed, called, *The State of France*, containing curious and neceſſary things for ſtrangers and others.

L'Eſtat de la France.

The uſe of the Map will be very beneficial if he underſtands it, which he can do eaſily; this will give a great light to ſome parts of Hiſtory, depending upon Geography, which he muſt have an inſight of, till in due time he comes to a place where he may dive farther into it: whereof I will ſpeak in its place. In the mean time he muſt endeavor to underſtand the uſe of the Terreſtrial Globe, which can much help him therein.

The

The Science of Mathematicks is very curious, and much worth the pains of a Gentleman: Indeed, I think this of all others to be the moſt fit and proper for a man of quality, though not every part of them; her demonſtrations are ſo viſible, and ſo convincing, that of all humane Arts and Sciences this hath the cleareſt proofs. This is ſo generally received, that when we will ſay ſuch a thing is undeniable, we call it a Mathematical demonſtration: but as it requires ripeneſs of judgment, I would have him to learn it by degrees, till he grows more and more fit for it: let him learn firſt the Principles and Elements of it; yet, if he can, he muſt perfect himſelf in the crabby, yet very neceſſary part thereof, called *Arithmetick*, which is of a univerſal neceſſity. *Geometry* is one of the moſt important parts of it, neceſſary to many ſorts of perſons, pleaſant and beneficial to all: The matter of Fortification is very important for the defence of places; and the rules of ordinary *Architecture* are uſeful: they teach how to build well, to chuſe a ſituation, pleaſant, ſtrong, and convenient, that is, having things neceſſary to ſubſiſt by, as Water, *&c.* what ſhall I ſay of Aſtronomy, Aſtrology, and other lawful parts of this curious Science, which of all humane ones are of the greateſt extent, the moſt conſummated therein making daily new diſcoveries: they are ſo taking and recreative, that the more one ſtudies them, the more he is enticed to do't; they are the delight of the greateſt wits, to whom they afford matter enough to exerciſe themſelves.

Chymiſtry is another curious Art, full of ſecrets and rarities, very pleaſant and uſeful; for certainly extractions made out of Metals and Mi-

nerals can do much good, when applied well, and, if in the practice of it men could but confine themſelves within certain bounds, it would not prove ſo hurtful and dangerous to ſome as it is; but, indeed 'tis ſo bewitching a thing, that many not being gone very far into't, do ſeek for the philoſophical Stone; in the purſuit whereof, they exhauſt their brains, and purſe, and hope to find it out, which yet is harder to be done than a Quadrature in the Circle, or malleable Glaſs that is harder than ſtones which can be broken with a hammer.

If a Traveller hath time, and happens to be in a convenient place, as may be *Padoa*, *Montpellier*, or other, it would be in him a commendable curioſity to learn ſomething in Phyſick, not to be a Doctor of, or to practiſe it, only to be able to underſtand the grounds of it. A man having a body to look to, would be glad to know the temper and conſtitution of it, what manner of diet he muſt obſerve to keep it in health, and alſo to know the nature, cauſes, ſigns, and remedies of Diſeaſes, it would be a ſatisfaction and a benefit to one; for at all times, and in all places one hath not a Doctor at his elbow to conſult with: beſides that, there is a great pleaſure to read the ſtrong and rational Books of great Writers in that profeſſion, as *Avicenna's*, *Averroes's*, *Hypocrates*, *Galenus's*, and others; out of which here and there, I will collect curious things, and neceſſary to be known concerning our inward parts, *viz.* that the heart is the principle of life; that the Liver is the chief inſtrument of the nutritive faculty, and the ſhop of Blood; that the bladder of the Gall is a neceſſary ſink to ſettle the *flava bilis*, or choler, that there-

thereby the Liver is warmed and freed from corruption, and other good offices it doth, and that the Spleen through several arteries, receiving heat from the heart, boileth the gross blood, which through certain little *ramuli's* or branches it doth convey into the neighbouring parts, for their nourishment, and that it draws it self the melancholick humor to disperse it into the ventricle, to strengthen and increase the retentive faculty, and many things more of this nature.

He will do well when he is at *Orleans*, *Angers*, or any such places, where are publick Schools of the *Civil Law*, to get one of the Doctors, or Professors thereof, to read it to him, which he will do privately in his own house; or perhaps, if you be a man of high quality, come to your lodging: Let no man account this to be a disparagement to himself, for Learning and Virtue are a credit: and I have known young Noblemen, and of the greatest quality do't. And though this Roman Law be not every where received as a Law, yet in't is much of Reason and Equity, and contains the grounds of politicks; the parts of it were instituted by a wise Republick, and great Emperors, by the advice of judicious, wise, and able Counsellors; by the means of it several men were raised to great honor and fortune, according to the saying, *Dat Galenus opes, dat Justinianus honores,—Pauper Aristoteles.* This Civil Law once was received in many parts of the world; and though at present it hath not the strength of a Law in some places, yet it is much esteemed every where, and lookt upon as a thing judiciously compiled. I could also wish the Traveller to inform himself of the most essential, municipal Laws of Coun-

Countreys he comes into; much more would I have him to understand those of his own, which he is to live under, and to be ruled by: therefore when he is come home, or before he goes abroad, he would do very well to settle a year or two in one of the Inns of Courts, therein to be instructed of, and apply himself to it. A man who hath an Estate, is sometimes subject to be troubled about it, and he will be glad to know how to defend it from cheats, nor be forced to go to Lawyers upon every trivial account for counsel, nor always do things upon trust, and not know wherefore such and such courses must be taken, and let it be an encouragement to those who would get preferments by it, that in most Nations they who are eminently learned, and versed in the Laws, are raised to great places, as to be Judges of the Land, Lords Keepers, and Chancellors of Kingdoms, and as to Estates, within these Dominions, many Families have been, and are daily raised to great means and fortune by the Law.

When he hath time and opportunity, he will do well to learn to draw Pictures, which is a gentile Exercise, when one doth it for his private use and recreation, it may serve to take the Plots, Situation, and Landskips of places he goes by; hereby imagination is much helped; so that a more perfect and more lasting idea of things is formed within us, being conveyed through the eye. As he goes by any Courts, he must endeavor to get the Pictures of the Princes and Princesses, young Princes and Ministers of State, and other great men, and the Maps of considerable Cities. Let him not neglect to see, and if possible to get some skill in ancient and modern Curiosities, whether Pictures, Sta-

Statues of Braſs, Marble, Alabaſter, &c. Medals, and other fair and curious things, of which there is abroad ſuch a variety, that it would be tedious to name them all; only I would wiſh him to endeavor to get an univerſal, though it were but a ſuperficial knowledge to be enabled upon occaſion to diſcourſe of any thing.

To the purpoſe of Medals I muſt ſay, the ſtudy thereof is not only pleaſant, and curious, but alſo beneficial for the underſtanding of Hiſtory; by their means we find the errors of ſome Authors, we learn ſome particulars, and underſtand niceties of Hiſtory, which Hiſtorians were ſilent in. This is better than picture which doth not laſt, and Sculpture which doth not ſo much repreſent to the life, the faces or actions of great men; it contains the beſt parts of theſe two, Picture and Sculpture, and the ſureſt of Hiſtory; ſpecially when they come from good Maſters hands. Then as to the matter, the variety of Metals is conſiderable, whether Gold, Silver, Corinthian Metal, or Braſs; and of this laſt ſpecially, there are ſeveral ſizes, ſome of the greateſt by Italians, called *Medaglioni*, then great; *Mezzane* or of a middle ſize, and at laſt thoſe of the leſſer ſort, and theſe either Roman or Greek; the Roman either of Families or Emperors, the Greek of Cities. Of all theſe, thoſe which are hiſtorical are the moſt conſiderable, and ſo worthy of the curioſity of Princes and great men, as to have one of the beſt places in their Cloſets; there is much learning in the knowledge of them, and ſometimes one affords matter enough to diſcourſe a whole hour upon't: 'Tis true, it requires monies, ſome skill and time to put ſeveral together; in a word, it is a very enticing curioſity, and

and of great extent. And this as to ancient Medals, which ſome other time I may happen to enlarge upon.

But beſides theſe, there are alſo modern Medals; for when Arts and Sciences were reſtored within the laſt age, this was not forgotten; but indeed, Work-men were ſo ignorant, and ſo followed the Gothick way, that it is lamentable to ſee ſome of their Medals, which yet were better than thoſe coined 4, or 500 years ago: but of late the way hath been ſo found out, that *England* and *France* afford admirable ones, and *Holland* too, but inferior to the former. Inſtead that formerly the beſt were of Braſs, now they are of Silver or Gold. The ancient Roman ones, ſince the days of *Auguſtus* were daily better and better, till the days of *Trajan* and *Hadrian*, and ſo kept till *Caracalla*, at which time good work-men began to fail. So modern ones, though they began to appear in the days of *Henry* VII. were hardly worth looking upon till within theſe thirty years, when *Corman* in *Rome*, *Warin* in *France*, and now in *England* ſome have reſtored that art to a great perfection, both as to the deſign and working of the Coin. Thus by the means of twenty Medals, more or leſs, the whole Hiſtory of a Princes life is laid open before us. Some great men alſo, but Subjects are by the means of a Medal made known abroad to the world. The inclination I have for theſe things hath made me enlarge upon the matter: but I return to my ſubject.

Having made an obſcenous Medal of Pope *Innocent* the X. with *Donna Olympia*, he was ſent to the Pazarelli, or Bedlam, where he died.

Every

Every night before he goeth to bed, he muſt recollect and repeat what he hath ſeen and learned that day, and alſo about the ſame time let him be ſure to learn ſomething by heart, which will take a deep impreſſion, becauſe when he is aſleep, there are no objects to drive it out: this will alſo ſtrengthen memory, which is the better for being uſed; for like a knife it grows ruſty, except it be made uſe of. Let the Governor often ſee him do his Exerciſes, whoſe preſence will make him and the Maſters more diligent and careful: and if ſometimes he happens to be ill-diſpoſed, let him put it off till another time; provided it falls out ſo but ſeldom; for being ſo releaſed, he will return to't with more vigor and chearfulneſs. He muſt be taught to have a reſpect for all his Maſters whatſoever, and thankfully to receive their advice when they tell him of his faults.

And now I am upon this ſubject, the Governor himſelf muſt be very prudent in't; for this is a delicate matter, moſt men loving to be praiſed, but not corrected and cenſured of their faults: in this he muſt uſe a very great dexterity, he lying between two extreams to diſcharge his duty in telling him of his failings, yet not exaſperate him. If the young man was ſenſible that what advice is given him tends to his good, there would be no need of ſo many niceties, nor of ſo many cautions to be uſed: but the temper of ſeveral being like that of ſome horſes, which receiving a ſudden check of the bridle, draw back, grow unruly, and play a thouſand tricks; ſo they flie out, and cannot endure to be told what is amiſs in them, which is an infallible ſign of a bad nature: Hereupon he muſt obſerve theſe three things, the

firſt

firſt muſt be a proteſtation of his real zeal and affection to his Service, which puts him upon telling him ſomething for his good; having thus prepared him; he muſt gently and civilly tell him what the matter is; But thirdly, he muſt tell it in private, and take his time when he ſees him in a good humour, and fit to receive adviſe. Other times when he often ſees him fall into a fault, he is to find out ſome Story of one or other ſubject to the ſame fault, which he ought to exaggerate as much as can be, and thereby make him who committed it ridiculous, ever ſpeaking of a third perſon, which a young man can hear very patiently, and obſerve it too; but if he ſhould come home and ſay to him, *You are the man*, perhaps he could not endure it; but when he hath done all that he can, and yet he will not mend, he muſt be patient, knowing he hath done his Part, and remember, *That which cannot be cured, muſt be endured*, though a prudent man will lay hold upon advantages ſometimes he receives from one occaſion or other, and then he giveth advice with ſucceſs; but let both the Gentleman and his Governor know this, that in every thing a decorum ought to be obſerved.

As we all have failings, ſo we muſt ſeek to know and find them out; and when we have, 'tis not enough to hide and conceal them, we ought firſt mend and leave them off, for elſe they ſtill remain and keep us in a continual danger.

But one of the moſt eſſential parts of the Office of a Governor is to neglect no occaſion of inſtructing his Charge in every thing which is fit for him to know, whenſoever he is with him, whi-

whether ſitting or walking, he muſt looſe no time, but give him good and wholeſome advice, infuſing into him principles of Piety and Virtue, to make him loath and abhor Vice, improving his underſtanding by the light and knowledge he imparts to him of things; when he ſeeth him do well he muſt commend and encourage him, and make him know his error when he is in the wrong, he is to be told of ſo many things, and there is ſuch a variety of occaſions to ſpeak, that certainly an ingenious man will not want matter to entertain him with, the Stock of a Scholar and a Traveller cannot eaſily be exhauſted, and though it were only certain things which may very well be told over again and again; every thing a man ſeeth, or any he hears will afford matter of ſpeech, and one may reflect upon't, and make ſome ſpiritual, natural, moral, or political application of, and obſervation upon; and rather than to ſay nothing, I will tell him Stories to divert him, which will make him love my company, render my perſon acceptable to him, delight to be with me, and ſo upon occaſion to take my advice; for let others ſay what they pleaſe, a loving, civil, and obliging carriage will go nigh to win him, or elſe he muſt be of a ſtrange humour, which yet I deny not to be poſſible. One thing which I would be conſtantly informing of him of, is the State of Affairs in Europe in general, and of every Nation in particular, beginning at home, continuing by our Neighbors, and ending by thoſe who are far off

From time to time, he ought to give Parents an account of the young mans carriage and improvement,

provement, and in case he hath sometimes no good to write, he ought to mitigate things, and not mention every petty trifle he doth amiss in: one must be very careful and tender not to make division between Father and Son, between whom natural affection at last will awake; 'tis a good work to settle a good correspondency between them, but withal the young man must help, the Tutor alone cannot do't; for if his carriage were extravagant, it would destroy the good opinion he is willing to give of him, and would make the favourable Character pass for a lye, or at least a flattery; but in this are many intrigues depending upon accidents, to be left to the Prudence of the Governor, and which is not fit to declare, because they could not sute with the case of every one.

Hitherto I shewed what a Gentlemen being abroad, ought to learn and know: Now I am to speak of what he must learn and do, and how he must behave himself. Saint *Paul* reduces it under three Heads, *To live in this World* soberly, justly, and religiously; by sobriety he understands our whole duty concerning our selves, by justice or righteousness that which hath relation to our Neighbors, and by Religion, that which we owe to God, in whom he will have us to end, and begin with our selves, so to continue by our Neighbors; for except we be well disposed in our selves, we cannot be so towards others, and less towards God; *Wash your selves, cleanse your hands, then draw nigh to me*, saith the Lord. These are essential Duties and necessary to be practis'd

1 *Tim.* 2. 12.

Isa. 1. 16, 17, 18.

practised by us upon all occasions: and though this be a command affirmative, yet it includes a negative one: not to infringe sobriety, justice, or piety at no time nor place; which negative precepts do oblige one, *semper & ad semper*. All men in what Countrey soever are generally obliged to the observation of this.

But other things there are more particular than this, relating only to a civil life, consisting in some fashions and customs of Countries; for herein one Nation differs from another, which a Traveller ought to study, follow, and practise: this difference in some parts is greater, in others lesser; these must be learned by him who is willing to go into company, else he would appear absurd and ridiculous: and though it is not to be expected that a stranger should be perfect in the customs of a Countrey, as he who is born and bred in't, yet it is to be supposed they will labour to be informed of them. For a time one ought to leave off his Countrey fashions, to practise those of the Nations he converses with; for 'tis more fit and ease for one or few men, and strangers, to conform themselves to the ways of a whole Town, Province, or Kingdom, than for a whole Nation to learn those of a particular man, or of few, which yet some are so unreasonable as to desire and dislike any thing which is not exactly as they have it at home: This may well be called the disease of their own Countrey, whence they brought it, and which they will have to attend them through the whole course of their Travels. Certainly they are no wise men, who say, what care I for such fashions and customs; which is the same as to say, I matter not to make my self ridiculous, and to

doth in us where are absurd, one thing is well in one place, and amiss in another. As for instance, here in *England* the manner is for the Master of the house to go in before a stranger; this would pass for a very great incivility in *France*: so here the Lady or Mistress of the house uses to sit at the upper end of the Table, which in *France* is given to strangers: so if we be many in a company, we make no scruple to drink all out of a Glass, or a Tankard, which there they are not used to do: and if a Servant would offer to give them a Glass before it was washed every time they drink, they would be angry at it: Here when a man is sneezing, we say nothing to him, but there they would look upon't as a want of civility. Again, we use in *England* upon a Journey now and then to ask one another how we do; but in *France* they do no such thing: amongst them that question would answer to this, what aileth you that you look so ill? I could make a long enumeration of such things, and other obvious, when a man hath society with people in that Countrey; for not only every Kingdom, but also every Province or Shire, and almost every Town hath some such particular thing, and some reason for't, which one is not to trouble himself about, provided he hath the ground of the general customs of *France*, *Italy*, and other parts when he is in them.

A man's carriage in the street ought to be well composed, and according to the usual way of the place; in some, if they see one walking extraordinarily slow, they will say he hath the Gout: in others, I have seen people walk so fast, that one might have thought they were running for a Doctor, or a Midwife. The Italian and Spanish Nations

tions walk with great gravity, and would see others do so too. Some going through the streets, gaze and stare as if they were fallen from the Clouds, or had never seen Men, Houses, or Shops; others wag their head so much, jugg so their hands, and are so discomposed in their whole motion, that one would think they are wild or mad: Another sort there is of those who seem to go out into the street a purpose to see what other men do, or wear; such a man's Hat, say they, doth not sit well, his Cloaths are not fashionable, the Lace of his Cravate is old, his Shooes are worn out, and such busie-bodies observations, that one would think they are authorized to be publick censors of these things. Others as they go, talk as loud as if they were speaking to deaf men, and that too in their own language, as if they had a mind to make people take notice they are strangers, and yet do not mind, or else scorn to return civility to those who shew it to them, with putting off their Hats, or otherwise.

A good behaviour at Table, is, to me, a strong proof of a good Education: here a Gentleman must put a difference between him and a Clown. Grace being said, and civility ended, about places, I mean when a man is a stranger in a place; for else every one knows his own, or else they will indifferently seat any where, still paying civility to him who is much above the rest, a handsome liberty is to be used. In *France* they hardly admit of any Ceremonies, the bashful countenance of some at Table ought to be put off, Forks are a neat invention therefore to be used to avoid greasing hands, with laying them upon the meat: having occasion of passing the hand before others, one

must do't as seldom as he can; and when he doth, he is to crave pardon for the trouble from him he gives it to, and to make clean his spoon before he puts it in the dish, after he hath taken it out of his mouth. Sometimes I have seen Gluttons, and a rude sort of people, who, as soon as a dish is set down upon the Table, snap all they can out of it, as if they were afraid to want and starve; one can see often as much upon their plate, as there is in the dish; not considering that others as well as they must have their share: then leaning one or both elbows upon the Table, like pigs they hang their mouth over the plate, and with both hands to the mouth, greedily devour that which so uncivilly they have taken. Thus satisfying their gluttony, they mind neither decency nor their health; little heeding whether such a kind of meat, and such a quantity of fruit will not give a surfeit to their stomach; for some raw fruits are dangerous, as well as meat hard to be digested: they also will sin against sobriety with immoderate drinking, thereby inflaming their blood and liver; and do not mind how at Table, men ought to have good and profitable discourse. In my Travels I have been in places where people are very neat in their houses, in linnen, plate, and dressing of meat; but as nasty in the eating as others are in the dressing of it: but as Gentlemen are not the Cooks, they cannot help when 'tis nastily dressed; but it is in their power to eat it cleanly. It is not good to be over-nice in his diet abroad, yet 'tis a great satisfaction to sit at Table with clean linnen, knives, spoons, forks, and plate.

Furthermore, the Governor must be careful of his Gentleman's conversation, which is of two sorts,

sorts; one improperly called to converse with the dead, and the other with the living, is properly so named: to converse with the dead is to read Books; herein he must be as cautious of what Books he reads, as what company he frequents: evil company doth debauch the body, and evil Books do corrupt the mind, causing that error in judgment which bad men do cause in the practice. A great deal of good hath been done by good Books, and much evil and mischief caused by evil ones: Some are so dangerous, that cunningly and inperceptibly they infuse a poison into the mind and heart of the readers. This was a known truth to Primitive Christians, who being converted to the Gospel, brought all curious Books they had and burned them. When once a man is used to read prophane and dishonest things, he will easily be brought to practise them; wherefore it should be the Governors care to see he reads no dangerous Book to shake him in his Religion; for this, without exception, ought to be his chief care to keep him stedfast to his Religion, nor any prophane, obscenous, and others apt to corrupt good manners. Acts 19. 19.

There is abroad a sort of Books called *Romances*, which have been occasion of much talk *pro* and *con*; some saying they are curious and innocent Books, which upon several accounts may prove beneficial; for therein Virtue and Vice are set down; the first to be followed, the other avoided; besides that, the chief subject of them is grounded upon History; what ornaments it receives from art, they rather add to, than take from the beauty of it, as it is with Poetry. A modern

Author in *France* ſtands much in the defence of theſe ſort of Books, he and his Siſter having written ſeveral in that kind. On the other ſide, other good pens have cried them down for corrupters of good manners; teaching Ladies to give meetings to their Gallants, run away from their Parents, *&c.* But to give every one his due, the invention, elegancy, ſtyle, and purity of the Language are to be commended, as far as I know, no body doubts of the two laſt: as to the former, when the Author undertakes to give the Character of a proud, ambitious, amorous, conſtant, cruel, baſe, and perfidious; or of a wiſe, witty, generous, and valiant man, he carries on well his deſign, and the Author makes him act his part well: But on the other ſide, paſſions are ſo repreſented to the life, that it works them into the heart of the Reader, which naturally being diſpoſed to receive evil rather than good, entertains the firſt, and neglects the laſt; ſpecially when they are in the hands of weak brains; who ſeeing their paſſions flattered with a good ſucceſs, at laſt, though through many croſſes, they are encouraged to follow them, and will ſoon imagine themſelves able to perform what others are therein ſaid to have done. But if one hath a mind to know the way of them, he muſt read with this caution, that many things in them are not true, and conſequently are for recreation rather than for inſtruction: no doubt but that ſome good and ſome evil are to be learned out of them: but if the harm that ſprings from that read-

Monſieur de Scudery.

Guarini, Author of *Paſtor Fido* had a Daughter, who became debauched with the reading of his Book.

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ing is greater than the good one can get by it, 'tis prudence to forbear reading them, ſpecially youth, which eaſily receives impreſſions; but if they be read, let it be with moderation, ſeldom and without application, except it be for the Language; for certainly, reading of them much, ſteals ſome of our precious time, which might be better employed: yet a Gentleman may be informed of what manner of Books theſe are, ſo as not to be altogether ignorant of them when he happens to be in a place and company where ſuch things are to be ſpoken of: but let him do't ſo warily, as to fear being poiſoned therewith; and like dogs in *Egypt*, which never ſtop when they lap in *Nilus*, for fear of Crocodiles that are in't.

The Tutor alſo is as much as in him lies to ſee he reads no Books which contain unſound and Heterodox Principles, or able to lead them to ſinful practiſes; ſuch are ſome Books of Jeſuites, which hold any error in judgment, under the *Doctrine of Probability*; that is, if one ſingle Doctor hath advanced an opinion never ſo falſe, or erroneous, it is probable he was in the right, and ſo, men may believe it with a ſafe conſcience. Other Books of Jeſuites do countenance any ſinful practice, and corrupt wholly morality, under the notion and Doctrine of *Directing the Intention*: Thus one is allowed to ſteal, not to deprive others of their own, but with an intent to ſerve his occaſions, and relieve his wants. Theſe things are clearly ſet down in the Book, called the *Myſtery of Jeſuitiſm*, and at large in another, entituled, *The Morals of Jeſuites*; both tranſlated out of Freneh.

Now I muſt ſpeak of Converſation, properly ſo called; though to diſtinguiſh it from the other, it

was named converſation with the living: This is one of the moſt important things a Traveller hath to do; man, as I ſaid ſomewhere elſe, being a ſociable creature, ought to ſeek for company to enjoy the benefit of ſociety: therefore it muſt be a Governors care to find him ſuch company as is good and fit for him; and by this one may ſee what an advantage it is for thoſe Gentlemen whoſe Governors know the Language and ways of the Countrey, and are already acquainted, then they are not to ſeek as others, ſo as to need being introduced themſelves; however he ought to ſhew him company by degrees, and not all at once: for he would be like thoſe, who having been a while in the dark, when upon a ſudden they come to the light, have their eyes dazled with it; he muſt begin with inferior perſons, as it were, to enter him, and ſee how he will behave himſelf in't; for with ſuch he is more free: and it is not required he ſhould obſerve himſelf altogether ſo much as when he is with people of Quality; but in thoſe ſorts of companies I would not have him to ſtop very long for fear of contracting ſome of thoſe imperfections which often do attend perſons of that kind.

But before he engageth far in company, he muſt firſt know in general, the temper of the Nation, then the particular of the perſons he is to be acquainted with: the former is known by the teſtimony of thoſe who have been a long while amongſt that Nation, or out of ones own experience. Thus the temper of the French Nation is free, bold, jovial, witty, and civil; beſides, they are branded with raſhneſs and inconſtancy. The particular temper he may get information about

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from his friends who introduce him, from whom alſo, upon occaſion he may be inſtructed of particular cuſtoms, and how he ought to behave himſelf upon ſome accounts. When he is once reſolved to go into company, he muſt be ſure to keep neat and clean his face, hair, hands, and to have handſome and faſhionable cloaths, yet without vain and ſuperfluous ſingularity or affectation, having nothing contrary to modeſty or decency; for 'tis a general rule, that a mans temper is commonly known by his dreſs, wherein is ſometimes ſet forth much of extravagancy, for the proverb ſaith, *The Bird is known by his Feathers.* Men by the outward ſhew often judging of the inward inclination and capacity: One muſt not be too forward to invent new faſhions, or to add to thoſe that are already introduced: as for inſtance, if the mode be to wear one ſingle knot of Riband, he muſt not have twenty; if when others wear but one Feather, he would have five or ſix, he would be accounted a phantaſtical man; but withal, he muſt not follow the mode too far off, to uſe little narrow bands, when others have them broad and deep, or to wear a high crowned hat, when the faſhion is to have it low: To all theſe things there is a middle way, which certainly is the beſt and wiſeſt, and not to be ſo ſingular as to wear thick cloth in Summer, or ſilk or thin ſtuffs in Winter, contrary to the rule and practiſe of others. By all means avoid being ſingular in your ways, cuſtom is a great tyrant, and not to be accounted a fool, a man is to follow the common folly.

One ſaith well, that Meditation and Reading make a man learned, Writing makes him exact,

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and converſation ready: for a man uſed to company, hath often occaſion to diſcourſe upon ſeveral ſubjects, whereby he acquires a facility of expreſſing himſelf, and confidence to ſee and ſpeak with others, without bluſhing or baſhfulneſs: it inſpires alſo a deſire of pleaſing and getting the eſteem and approbation of thoſe he frequents: whence it is, that he will obſerve his cloaths, ſtudy his words, and compoſe his geſtures. It is true, that in this he will take pains, more or leſs, according as he likes the company; for the tempers of men are ſo different, and there is ſuch a variety of humors, that certainly there muſt be, as it is, a greater conformity to, and liking of ſome than others. Hence it is, and alſo by reaſon of an antipathy, that a man will hate the company of another upon the very firſt ſight, which another will love the reaſon of this contrariety not being viſible, but occult or hidden.

It is then a beneficial thing for a Gentleman, when it can be done in a ſtrange Countrey, to ſee company; but let him frequent perſons of Quality, by whom he may well be informed of affairs, and of whom he will learn a gentile, and a good behaviour; and when he is known to frequent the chief and beſt companies in a Town, upon this account every one will ſhew him reſpect: he will alſo do well to be acquainted with another ſort of choice perſons, conſiderable, not ſo much for their birth and quality, as for their Virtue, Merits, Parts, and abilities, for to learn how to carry himſelf well in all kinds of company, he muſt ſee the variety of them, and learn how to comply with all manner of humors and tempers, yet excluding a vicious and ſinful compliance; for

for as in every man there is some thing particular, so in every company he will find and observe that which he will hardly meet with in another; and to know well the several tempers of men, is, doubtless a very considerable advantage; also to have over himself such a power as to become grave and serious with men of that temper: on the contrary, merry and jovial with those who are such.

But in *France*, they have a priviledge not to be enjoyed by strangers, in *Spain*, *Italy*, *Germany*, &c. which is, to converse with virtuous Women, and of quality; the manner of French Breeding admitting a mixture of both Sexes; out of which, for the most part, results an excellent Behaviour and Education: that Nation is so fully persuaded of this, that they believe a man cannot be well civilized without it: this is an universal practise in that Kingdom, from the highest to the lowest, which their wise, serious, and learned men do also follow: this is the way there for men to be cried up; and it is observed, that people is more courteous, affable, and polished, where this custom is prevalent, than in others where it is not: upon this ground runs that French Breeding so much approved of, and sought after by Foreign Nations, who send thither their Children to be instructed, and receive part of their Education: hence also ariseth that civility they shew to strangers, who enjoy there more priviledges, and have more liberty to come to Court to publick shews, and to some other places, than several of their own Nation; so that for the most part a stranger is admitted, when a French-man, who is not well known, is excluded: therefore let not other Nations blame this custom,

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because it is not their own; for every custom doth not suite with every temper or Nation: and if Spaniards and Italians had introduced it, may be they had had not so many grounds of jealousie as they have; for virtue and liberty not only may, but also very often do consist together: but a Traveller or other particular man must not undertake to condemn a custom approved by a whole Nation, received and continued for several hundreds of years. Now whatsoever I say to this, is not to approve or condemn that practise, seeing I am but a particular man, who must not think to make others subscribe to his opinion: I speak only as to matters of fact, and relate things as they are, not minding much what either licentious or scrupulous humor will say to't.

However, not to be silent upon this subject, I will say something of it upon these grounds: to love and have a respect for women is natural to men, and that such a love and respect may well consist with vertue and honesty, I hope none will be so unreasonable as to deny. Now this general inclination being strengthened with the particular knowledge one hath of the merits and virtue of some persons of that Sex, the heart will not long be able to keep within that esteem and affection, but will seek for some ways to express it, which begins with a desire to please: and as the intentions are pure, so the means made use of to please, will be innocent and commendable; otherwise they would not answer their end, and might happen to displease instead of pleasing: the usual ways to please, are, civility, meekness, humility, generosity, compliance, *&c.* which are all virtues necessary and essential to a Gentleman: besides that,

that, this Sex having not the ferocity and rudeneſs which are in many perſons of ours, they who are ſubject to't, muſt leave it before they come into the company of Ladies; the generality of that Sex being mild and delicate, ſpecially they who had a good breeding, which is ordinary to moſt perſons of quality; ſo that conſidering the Sex, the quality and merits of thoſe into whoſe company a man comes, I leave you to judge of the care he will take to be welcome to them: and this is not all, for moſt of thoſe perſons have a great deal of wit, moſt of them from their infancy being uſed to be in the company of thoſe who have underſtanding and experience, attending on their Mothers, Siſters, *&c.* when they make or receive viſits; ſo that of neceſſity in time they muſt be brought to a good frame, fit for a delightful and profitable converſation: beſides that, as the world goes, if one hath a mind to hear news, or affairs, he can find in womens company wherewith to ſatisfie himſelf; there being hardly any intrigues in Towns, Provinces, Courts, and ſeveral Kingdoms, but they have a hand in't; and ſometimes a publick Miniſter will as well ſpeed in his Maſters concerns, by courting Ladies, as by frequenting Miniſters of State. Within theſe fifty years almoſt whole Europe hath been once governed by the authority or counſel of women; ſo that by their means ſeveral men have made their fortune, which is more than a civil carriage, and the Language to be learned in their company: who then can after this be againſt frequenting their company when they are well qualified, ſeeing with them we alſo can enjoy that of men.

Accord-

According to what I said somewhere else, there ought to be a choice in matter of company; there is no society in multitude, the faces of men who meet in numbers, make no more impression in us than of those we see in a dream; the sound of their words can be distinguished no better than the noise caused by the fall of great waters: one is to look for a society innocent and delightful, able to perfect our mind and other faculties, to bring them into a good frame, and to divert it in persons we intend often to be with: we must look for the same qualifications which Platonical Laws require in those who pretend to Priesthood, namely, to be whole and sound in body, mind, and manners, born of honest Parents.

Having shewed of what persons the company is necessary, I must now give some rules how the young Gentleman is to behave himself in't: First, coming into the place where the company is, he must remember to practise the rules he was taught by his Dancing-master, modestly, and without affectation, yet with some difference, according to the high or low quality of the persons he salutes, the carriage and gestures of his body, to be so well composed as to be far from any shew of vanity or bravery; the first visits usually are of ceremony, and so short and serious, yet witty upon occasion, or of affairs, whereby it must be regulated. In this point are several circumstances, which ought to be ordered according to the custom of the Countrey wherein they do differ.

In the second place he must be careful of what he saith; he must never begin any discourse of Religion when he is with those of a contrary, for fear of bringing troubles upon himself; this matter

ter, most men being apt to be hot upon. St. *Paul* exhorteth to avoid vain disputes, though the subject of Religion be the most important that can be spoken of; yet disputes of Travellers are usually vain, as to the success of it; no good comes from such disputes, most men being for the Religion they were born, bred, and instructed in; and after whole days of such disputes, every one retains his own, and all that hath been said upon it are words in the air, except it be when a man seems disposed to hear, and be better informed than hitherto he hath been: but when a man discourses of Religion meerly to bring another to embrace his own, such disputes commonly prove fruitless. When a man hath such an itching desire to talk of such things, let it be of those Articles wherein we do not differ: though we differ in theory, and about means, we agree in the practise, and about the end; namely, that we ought to live well, if we desire to die well; that to be saved, we must believe in Christ: and in case others would provoke him to speak of Religion, may be with an intent one way or other to bring him into snares, he must say he is satisfied in his own; therefore desires no disputes about it: only he prayes God to enlighten his understanding, to the end he may more and more know his holy mind and will; saying with *David*, *Lord teach me thy ways, and I will walk in thy truth; teach me to fear thy name, and I will praise and glorifie it with my whole heart.*

Thirdly, he is carefully to observe the matter of his discourse; not to say any thing that's impious, prophane, dishoneſt, or unbecoming; let them

them all be ſeaſoned with the ſalt of prudence; avoid ſaying any thing where thoſe who are preſent or abſent may be offended, and take exception: Indeed the common vice of companies is to ſpeak of the life, manners, and employments of our Neighbours, and ill of it too for the moſt part. Beware when thou ſpeakeſt ill of another, whether thou be not guilty of the ſame thing thou condemneſt him for: avoid alſo idle words which we are to give an account of. If we uſe to chuſe our meat, let much more our words be tried; for if we examine the meat that goeth into our mouth, we ought to do the like of the word that comes out of it; which often cauſes greater diſturbances in families, than meat in the ſtomach: Again, let words be plain and clear without equivocation or ambiguity; ſometimes a word miſ-underſtood and miſ-reported, will cauſe a quarrel: Moreover, let one's diſcourſe upon a ſubject be to the purpoſe; for he who ſpeaks of that he underſtands not, or at random, will ſuffer blame inſtead of the praiſe he expected. Others fall into this inconvenience, out of another cauſe, which is, that ſome bring their bodies into company, but leave their wits and minds at home; ſo that whilſt the company ſpeaketh of one thing, they rave of another; and often upon a ſudden, returning to themſelves, they will ſpeak to that which they hardly heard, or elſe have the incivility to make others ſpeak over again that which was ſpoken before. Let a man ſpeak of things fit, and adapted to the company he is with; it were not proper to talk of Philoſophy or Mathematicks in a company of Ladies, nor of Balls, Dances, and ſuch pieces of Gallantry in the preſence of wiſe

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and grave Senators, and Doctors. Furthermore, let him know,

Virtutum primam esse puta compescere linguam,
Proximus ille Deo qui scit ratione tacere. Cato.

Therefore let his words be few, for there is sin in the multitude of words; and so let too much talking be avoided. *Socrates* wished in his Disciples discretion, silence, and modesty, contrary to imprudence, pratling and impudence; that second Vice usually containeth the other two; and 'tis certainly better not to speak at all, than to speak amiss. To the nine Muses, *Nima Pompilius*, added one he named *Tacita*, or silent; to shew that though all Sciences were in one, without silence they would prove useless. Indeed, as it is a great wisdom to hide his passions, and discover those of other men, so it is to speak little, and hear much; for whilst fools have their heart upon the tongue, wise men keep their tongue in the heart: These know how to keep a secret which they are trusted with, and which to them is a sacred thing, but the others are uncapable of it. Herein I am not so unjust as to advise one to leave off speaking, only I wish him to order his words, and observe what he is to say, and to take his time; for there is a time to speak, and a time to be silent, specially about certain matters. The advantage of silence is clear; he who speaks empties himself, but he who hears fills himself.

Est & fideli tuta silentio merces, Horat. lib. 3. od. 2.

Trop parler nuit, trop grater cuit, saith the French Proverb.

Let his words be also true, that is, for what he knows; for to tell a lie is one thing, and to lie is another: one may tell a lie, thinking it to be a truth, when he hath been mis-informed; but to lie, implies an intention to deceive the hearer: This distinction was well observed by *Nigidius*, as related by *Aulus Gellius*, *An honest man takes care not to be a lyar, and the prudent man not to tell a lye.* An honest, or as *Solomon* saith, *A righteous man hateth lying* The credit of a man is the truth of his words; without it he is accounted base and unworthy, not fit to keep company with honest men; when he is known to be a lyar, he is not believed, though he speaks the truth. Our Saviour would not suffer the Devils to confess him to be the Son of God, for fear this truth should be suspected coming out of their mouth; so that when a man is come to that, I account him lost in his reputation, having thereby declared himself the true son of the Devil, who is a lyar from the beginning: therefore whensoever a man speaks, let him say the truth, though he be not always bound to declare it; nor the whole truth, which often 'tis prudence to conceal. Charitably one must not tell the Vices of others, specially of Parents, *Patrum pudenda non detegamus*, saith a Doctor, as did *Ham*: A Son must not say his Father is a Drunkard, though it be true; but still I say, let all sorts of lyes be avoided, whether it be *jucundum*, *officiosum*, or *perniciosum*, pleasant, profitable, or hurtful; for if one uses himself to any of these, he will easily pass to the practise of the rest. It is a

Lib. 11. *cap.* 11.

Prov. 13. 5.

Gen. 9. 22.

trouble

trouble to lye, and requires much of memory; it is easier to frame within us a real image of that which is, than a false idol of what is not so: truth can well be expressed without art or affectation, but a lye stands in need of both. Above all, let a man in his discourses avoid that horrid and unprofitable sin of Swearing; all other Vices have something of profit or pleasure to plead for, but this hath no such pretences; only a wicked mind, and a desperate custom. But will not God be avenged on those who call him to be a witness to a lye, with taking his name in vain, and forswearing themselves? He is called not only to be a witness to what is agreed upon, but also to be avenger of the perjury when it is committed. His name is called in to help one man to cheat another, an affront which he will not forgive: Let *Zedechias*, the two of the ten, who broke their word to *Annibal* and *Vladislaus* be witnesses of it, and let an Heathen, a *Regulus* shame and condemn such ones.

Let also a Gentleman avoid speaking ill or well of himself, no great danger of the first, but much of the last: and when there is a necessary occasion for't, let him do it modestly and sparingly. They who take a pleasure to speak of their exploits, and to be trumpets of their own praises, are laught at in company, and at last are a burthen to those whom they converse with: but alas, who can make an exact enumeration of the defects creeping into the matter of mans conversation: some trouble the head of those whose company they keep with news of what passes in their Street and Parish; others make the eats ring with the miseries of the times

Ne te collaudes, nec te culpaveris ipsum, saith *Cato.*

and ſufferings of people; ſome talk of nothing but of the weather, others of War, and in a Chamber they take Towns, overthrow Armies, and decide of the fortune of Kings; others can ſpeak of nothing but of mirth, eating, drinking, or of cloaths *a la mode*; others of their Travels, Books, Horſes, of Building, Hunting, Hawking, Courſing, and of thouſands of ſuch things: thoſe who conſtantly are talking of one thing, and never but of that thing, are the plague and perſecutors of reaſonable perſons. I would have a man able to diſcourſe upon all theſe, but in due time and place. As there is no man infallible, ſo none ought to be too poſitive, peremptory, or obſtinate in his opinions.

I muſt not forget to warn our Gentleman to compoſe his body ſo as to commit no abſurdity in his poſture, no more than in his diſcourſe. When he is in company, he muſt forbear talking to himſelf, muttering between his lips, often ſpitting, nodding with his head, pointing the finger, leaning on his elbow, croſſing of his legs, ſudden and frequent turning of the eyes, looking awry, ſhutting his eyes, or looking upon the ground when he ſpeaks, inſtead of modeſtly caſting them upon the perſon he ſpeaks to, frowning, making mouths and faces, a perpetual motion and diſquietneſs of the body: and generally he ought to forbear any thing which is ſign of lightneſs, threatning, anger, or of an inward fretting or diſturbance. So when he walks in or out of the room, let him handſomely carry his body, avoiding every unbecoming geſture, and that lofty walking of ſome who ſeem to have a mind to make the ground tremble under them, the beſt way is ever the moſt natu-

natural, which is no ways to be forced or counterfeit, except (as it falls out with some) it be ridiculous, or hath a particular reason for it; as the office or profession of some men that requires a greater gravity, which yet must not be affected, nor with ostentation.

Hitherto I shewed how a young Gentleman may learn good, now I must teach him how to avoid evil: this is the whole of man, to do good, and flie from evil. Physicians do reduce their whole art to the practice of these two words, *tene & abstine*; so there are things which a Traveller must follow, and others which he must abstain from. I have advised him to go into good company; now my work is to dissuade him from keeping that which is bad: many a one hath been undone by bad company, and evil counsel, which attend one another: for though a wicked man be sometimes able to give good counsel which he takes not himself, it is so by accident; for the spring being corrupt, the streams cannot be wholesome: To know good is one thing, and to do it is another; the former being easier than the later. Of things to be avoided, some are evil by accident, and others are so of their nature: things indifferent in themselves happen through some accident or circumstance, to produce some inconvenience upon which account prudent men will forbear it: this happeneth when men fall into the extreams of it, that is, to an excess, or to a defect, when men use a thing too much, or too little. Thus to walk or to play at some games, is a thing which may be done; but if a man doth it too long, or follows it too much, there is an excess in't: and this is to be avoided, because it cau-

ſes him to loſe other occaſions; not the uſe, but the abuſe of it: ſo of eating or drinking, which are neceſſary, or of eating of ſuch a meat, or drinking of ſuch a liquor, which are indifferent things; there can be an exceſs of eating or drinking too much of it, or a defect when ſome out of an extraordinary grief forbear eating, as if they intended to ſtarve themſelves: or when a Doctor preſcribes Phyſick, the doſe he hath preſcribed muſt not be increaſed nor diminiſhed; too much, or too little make it bad, one over-works nature, the other ſets it at work, but helps it not.

I may ſay the ſame of ſome companies, which may be frequented, but with meaſure, and within bounds: amongſt ſeveral I could name of this kind, I will only mention that of a Traveller's Countrey-men, who if they be ſober and civil Gentlemen, may well be frequented; yet with moderation: for one muſt not be too often with them, which is a hinderance to the end for which we travel abroad, to learn the language and faſhions, which is not to be gotten in our Countreymens company; or elſe one had better to ſtay at home, and ſave charges: they may be ſeen and viſited as much as is decent, convenient, and neceſſary to ſhew we have a reſpect for them; but if they be debauched, their company is abſolutely (though handſomely and civilly) to be avoided, it being more dangerous than that of any other Nation whatſoever: and this I ſay generally for Travellers of whatſoever Nation they are: for when there is abroad a familiarity and friendſhip between ſome of the ſame Countrey, that conſideration of the Countrey gives them a greater influence of one upon another: and thus with greater

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ease they can spoil one another; for he who gives a bad example is capable of giving bad counsel, but anon I intend to say more of this.

Amongst the several sorts of bad company, I would have one chiefly to be avoided, which may be called wicked; it is of those who are known to be of, and to profess impious, atheistical, and prophane Principles, who notoriously do give up themselves to vice, who live as if there was no God, or *whose God is their belly*; as the Apostle speaks: but withal, *whose end is destruction*; a sad doom: of these a Poet saith, Phil. 3. 19.

Et quibus in solo vivendi causa palato est. Juven.

Men who glory in their shame, who like Swine wallow themselves in their mire, and who like Dogs return publickly to their vomit, being past shame and feeling: the company of such is more carefully to be avoided, than of those who have the Plague, which only can kill the body, but that infects also and destroys the soul. After this I need not mention another loss considerable in it self, but not in comparison of this which is the loss of reputation and approbation of honest and worthy men: a long frequentation hath the same effect as precepts: and though it were possible for one to preserve himself from their corruption; yet still people will say, *Noscitur ex sociis qui non cognoscitur ex se*, and *similis simili gaudet.*

There is another sort not so bad as the former, but sufficiently bad to do mischief; they go another way to work; and at the first sight they appear not to be what they are; but they are careful

ful not to give a publick offence, but after a ſhort time of acquaintance they will make themſelves known to be debauch'd and vicious; yea, and ſome cheats and trapanners: now a tender ſpirit not well grounded or confirmed in the Principles and ways of Virtue, will be ſhaken and perverted by the ſuggeſtions of ſuch, and he will hardly have ſtrength enough to reſiſt the violence of Vices, which in great numbers will crowd upon him; therefore he who hath a mind to be good, muſt not go into the company of evil men: for *Joſeph* himſelf learned in *Egypt* to ſwear by the life of *Pharaoh*.

In the Preface of my Relation of *Italy*.

I ſaid elſewhere that every Nation hath ſome particular Vices and Vertues; experience teacheth us, that drunkenneſs is predominant in the North, and North-eaſt parts of Europe, as Luxury is the Maſter ſin of the South, and South-weſt parts of it. Now it is a ſad caſe, when a North Countrey Gentleman coming into *Spain*, or *Italy*, not only learns the Vices of thoſe Countries, but alſo practiſes thoſe of his own: to do't, he muſt have ſome of his own Countrey-men, who have learned that faſhion at home, and are loth and unwilling to forget it: See here the inconveniency of frequenting abroad his own Countrey-men, for in all *Italy* and *Spain* you can hardly find ten men to drink and fuddle with Strangers. When a young man hath ſo great a mind to be with his Countrey-men, it were better for him to ſtay at home; but when he finds ſome ſober and civil perſon, he may ſometimes keep company with ſuch an one if they be willing to forbear ſpeaking their mother tongue, and falling into

into any evil courſes; though except they be near relations, or very good friends, they will do well to be civil, but not very familiar one with another. Hereupon it muſt be the Governors prudence to prevent ſuch acquaintances as are attended with inconveniences; or at leaſt let him take heed leſt his charge be the worſe for it: and as ſometimes there is a neceſſity to remove, Parents muſt take care ever to have them ſupplied beforehand with monies.

Let drunkenneſs be avoided, and the company of thoſe who by their example entice one to it. This Vice not only ſuſpends the uſe of reaſon, and maketh it forfeited for a time; but alſo it renders men worſe than beaſts: Let a Horſe, an Ox, or a Dog be led to the water, they will drink no more than they have need of, do what you can to them; becauſe nature is thereby ſatisfied: but ſome men will force their own to take that which it wants not, and which it cannot bear; and is often forced with pains to be disburthened of: Hence ariſe Head-aches, indigeſtion of Stomach, Surfeits, Gouts, Dropſies, Apoplexies, and many other diſtempers, which do precipitate a man into his Grave. If men in drink could ſee their faces, their looks, their reeling and ſtaggering poſtures; hear their ſtammerings, and non-ſenſical diſcourſes, they would be aſhamed ſo to abuſe themſelves, and the creatures which God hath given them to be uſed with ſobriety and thankſgiving. Why ſhould they be proſtituted to the paſſion and inordinate luſt of thoſe who as St. *Paul* ſaith, make *the whole work of Creation ſigh and groan*, and expoſe it to *that bondage*, *out of which it ſhall at laſt be deliver-* Rom. 8.

delivered. Drunkenneſs is the cauſe of moſt or all miſchiefs: hence come quarrels, blows, wounds, bruiſes, and often death. *Who hath woe? who hath ſorrow? who hath contentions, babling, wounds without cauſe, redneſs of eyes, they that tarry long at the wine,* &c. This Vice is commonly the fomenter of Luxury; for *Sine Cerere & Baccho friget Venus*, it is as the bait to it; and what wood is to the fire, that ſame drunkenneſs and gluttony are to Luxury: therefore one ſaid well,

Prov. 23.

Tollas ligna foco ſi vis extinguere flammas,
Si veneris motus, otia, vina, dapes.

De Arte Poet. *Horace* having ſaid of *Hercules*, *Multa tulit fecitque puer ſudavit & alſit*, addeth the Verſe immediatly following, *Abſtinuit venere & vino.*——He abſtained from women and wine, as of two great enemies to virtuous men.

It is ſaid of one, who one day being asked which of theſe three ſins he thought to be the leaſt, Drunkenneſs, Murther of a Father, or Inceſt, anſwered, Drunkenneſs; which he being given to, one night he went home drunk, went in and lay with his Mother, whilſt ſhe was aſleep, and then killed his Father for cenſuring of him. Whether or not this was true, it matters not much; but this is a certain truth, how a drunken man is capable of doing or ſuffering any poſſible miſchief. It is a wonder if a man given to this Vice be good in any relation; he is apt to kill, to ſteal, to commit Adultery, to play his Eſtate away; he is unfit for any employment: He who cannot

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mle himſelf, is not able to govern others, nor to manage any affair, whether publick or private; for he cannot keep a ſecret, whether his own or another mans, *in vino veritas*: when he is known to be given to drink, others will play upon him in that way, and pump out what he hath in his heart. Hiſtory both ancient and modern affords us examples of great and important deſigns which miſcarried through this; which although it be every where a vile vice, yet 'tis more dangerous abroad than at home: for where a man is known, others will bear with him when he is in ſuch fits, and not much heed what he ſaith or doth; but in Foreign parts, ſtrangers will not ſuffer the extravagancies which men commit when they are in this condition, but will chaſtiſe them for't. St. *Paul* ſaith, they who are drunken, are drunken in the night, becauſe darkneſs hides the vice, and frees them from the ſhame; but theſe ſeem to brave all the world, committing it in the ſight of the Sun, and go abroad only, as it were, to let other Nations ſee how vicious they are, which is a great diſhonour to themſelves, and diſparagement to the Nation they are of; for others will be apt to think there is many ſuch others in their Country: wherefore as they tender the credit of their Nation, the honor of their Family, and their own reputation; if they pretend to any, let them avoid drunkenneſs, whereby their life is every day in danger, and jeopardy: and if they will be drunk, let them be ſo at home, and not do that wrong to ſober perſons of their own Nation, whom thus they cauſe to be thought to be ſuch as they are, being all Country-men; if they have not the fear of God before their eyes, who excludeth drunkards

kards from the Kingdom of Heaven; let them tremble at the dangers which every day hang over their heads, they are loth to break good fellowship, but matter not to venture their ſoul, life, health, reputation, and eſtate: they will drink ſay they, but a glaſs of Wine with a friend, then the glaſs is followed with another, and this with a bottle, and many more; ſo that the Verſe will be true.

Pinta trahit pintam ſequitur mox, altera pinta,
Et ſic poſt pintas naſcitur ebrietas.

Amongſt the ſeveral laws made by *Lycurgus*, there was none againſt drunkenneſs, which he being asked the reaſon of, anſwered, that Vice is attended with its puniſhments, ſhame, head-aches, diſtempers, *&c.*

The company of diſhoneſt Women is alſo to be avoided, which is the more dangerous, becauſe the deſire of it is ſo natural; yet one muſt ſtrive againſt Luſt, which when it hath conceived, it bringeth forth ſin. *Adam* could ſay, the Wife which thou haſt given me made me eat the Fruit of the forbidden Tree. This hath been a ſtumbling block to many a good and great man. *David* had a ſore fall in the caſe of *Berſheba*; and Women turned away *Solomon*'s heart from following his God: He who in his Book of *Proverbs* had given ſo excellent leſſons againſt this ſin, ſaying, Wiſdom will deliver one from a ſtrange woman, whoſe end is bitter as wormwood: ſhe is called an evil woman, by whoſe means a man

James 1.
Gen. 3. 12.
Chap. 2.
Chap. 5.
Chap. 6.
Chap. 7. from 10. to 24.

a man is brought to a piece of bread: ſhe leads one to death and deſtruction, and many ſuch places. This cauſed the deſtruction of the *Trojan* Empire, which once was ſo flouriſhing. For this the *Tarquins* were expelled out of *Rome*, and by the accident of *Virginia*, the *Decemvirs* were turned out. And if King *Rodrigo* of *Caſtille* had not raviſhed the honour of Count *Juliano's* Daughter, this Count had not brought into *Spain* the *Saracens* to be avenged of that injury.

Solomon ſaith, jealouſie is the rage of a man, who will not ſpare in the day of vengeance. Prov. 6.

Sampſon and *Hercules* periſhed by theſe means, which made a Poet to ſay,

Quis Samſone fuit? quis fortior Hercule? conſtat,
Fœmineis ambos ſuccubuiſſe thoris. Verin.

Spaniards ſay well,

Guerra, Caca, y amores,
Por un placer mil dolores.

War, Hunting, Love, give bad morrows,
For one pleaſure a thouſand ſorrows.

Without going ſo far back to find in ancient Hiſtories, examples of damages befallen great States through an inordinate love for Women, there is a modern one very remarkable, which hath cauſed an unſpeakable prejudice to the Spaniſh Monarchy.

Philip II. fell paſſionately in love with *Anna Mendozza*, a beautiful Widow of *Ruygomez de Sylva*, formerly a Miniſter and great Favorite of

of that King, and made confident of this paſſion, his Secretary of State *Antonio Perez*, who inſtead of ſerving his Maſter, ſpoke for himſelf, and had his deſire, which could not be done ſo ſecretly, but that *Eſcovedo*, Secretary to *Don Juan* of *Auſtria*, and newly arrived out of *Flanders*, heard of it, and acquainted the King therewith; with a deſign thereby to undo *Perez*, who in the Council oppoſed *Don Juan*'s concerns.

Whereupon the King incenſed, took a reſolution to deſtroy both *Eſcovedo* and *Perez*: the firſt, becauſe with his Counſels he encouraged *Don Juan* to make himſelf Maſter of *Flanders*; and the laſt becauſe he was become his rival and had betrayed the truſt he had put in him: ſo he took *Perez*'s advice to have *Eſcovedo* murthered, and committed the execution to the care of the Author of the Council, which was ſoon done out of a great deſire he had to ſatisfie the Lady incenſed againſt the other: but after the Murther, *Eſcovedos* Children proſecuting the buſineſs againſt the Lady and *Perez*, the firſt was ſent to priſon, and the laſt ſuſpended of his Charges, and deprived of his Penſions, for the ſpace of ſix years, living privately in *Madrid*; when a new accuſation being brought againſt him by the ſame Children of *Eſcovedo*; namely, that he had received 10000. Crowns of Gold from the Grand Duke, and betrayed the King's ſecrets to *Don Juan*, he was condemned to pay 30000. Crowns of Gold, (worth about nine ſhillings a piece) to two years impriſonment, and eight of baniſhment. In the mean time, the King, by means of his Confeſſor, offered to him to make the Sentence null and void, if he would but deliver back the Letters

ters he had under the King's hands concerning the Murther, which he refusing to do, was cast into a close prison, yet at last with the Kings consent, he came to an agreement with *Escovedo*'s Family, to whom he payed 5000 *l.* which according to the King's desire, impoverished him: but at last, *Philip* being resolved to clear himself of the Murther, with bringing the Author to punishment, he was put to the Wrack, confessed the fact, and excused it upon the King's Command, whose Letters he produced: after which, knowing the King would never forgive him, and that though he had accused his Master, yet he had not cleared himself, he made a shift to escape out of Prison, and in one day went a hundred and fifty miles into *Arragon*; his Country, where the Justice promised him protection: but the King having brought an Army, under this pretence to deprive that Kingdom of its priviledges, and prevailed, he fled into *France*, where he was well received, and found a sure Sanctuary, and discovered to the French King all the secrets and Mysteries of State of *Spain*, and how to oppose them; since which time the French have made an effectual use thereof against that Monarchy. See how many mischiefs link'd together, a great Statesman murthered, a Lady exposed to a publick infamy, another great man undone, and brought to great troubles for that adultery and murther, the whole Kingdom of *Arragon* deprived of his Rights and Priviledges, and the foundation laid of the decay of the whole Spanish Monarchy.

This hath been the blemish of great persons in former and later days, who went not unpunished, for God will not suffer them to enjoy at home, that

Oddo Antonio, Duke of *Urbino*, was killed by his people, for being too familiar with their Wives, Daughters, and Sisters.

that peace which they deprive other families of. No doubt it is difficult to be chast amidst so many enticements to voluptuousness, except through the fear of God they be overcome with a flight from occasions, mastering of our senses, and with *Job*, making a covenant with our eyes. Men ought to consider, that the beauty they so much idolize is but as a flower of the field, which the least distemper can dry up, age wear out, death and worms destroy and corrupt.

These kind of Women love nothing but themselves, or else love all men alike; because their monies are their end, and their own interest is the principle they are acted by: who can tell how many shares are laid against young men. Upon this account let a young Traveller seriously look to it; for in several places it is as much as his life is worth, which upon that account lies often at the stake; therefore he must take heed not to run into such premunires, which often distemper or destroy their body, and endanger their soul and life. Therefore one must carry himself with great prudence, avoiding evil and offence, falling upon the practice of temperance; which, that it be true, ought to receive Being from reason, whereby the appetite concupiscible must be ruled; for if she hath not the command of it to moderate the impetuosity of its motion, man is in a sad condition; for imagination having been corrupt by that appetite, whilst blood is young and hot, and used to please it, not being able to shake off that habit, will take her turn to solicit him thereunto, when his strength and vigor have failed him; so that a man

man ſhall not be free of diſquietneſs, cauſed through incontinency, although he be not in a capacity to ſatisfie it: but when reaſon hath maſtered this appetite, there is a pleaſant harmony between the inward and outward parts, and a decent modeſty appears in the ordinary actions of temperate men, Againſt this ſinned *Diogenes*, who uſed ſometimes to lie with his Wife in the open ſtreet; upon which account, as well as any other, he deſerved the name of *Cynick*, or doggiſh. Things may be lawful at certain times and places, which are not ſo, nor expedient in others, but to perfect temperance, when reaſon hath ſo gotten the upper hand of Luſt, and that appetite I named before, it is neceſſary there ſhould be a fix'd and conſtant reſolution ſo to continue, for to be temperate at one time, and incontinent at another, is not true temperance, but effects of an inconſtant temper, ſeeing virtue is ever regular, always the ſame, and never contradicts her ſelf: Farther, a man cannot be called chaſt and temperate, when either diſtempers, old age, or other accidents have mortified his luſts, which he left not, but hath been left by them, nor when he changeth that ſin into another.

—Nam fruſtra vitium vitaveris illud,
Si te alio pravum detorſeris —

Horat. lib. 2. ſat. 2.

Fables do repreſent ſenſual pleaſure in the ſhape of a Child, naked, blind, with wings in his back, a bow in one hand, and a torch in the other: a *Child*, becauſe that paſſion becomes none ſo well as youth, and infancy is a mark of want of judg-

ment; his ever being a Child is a sign of his continuing foolish, and never growing wise: *naked* it strips of all, those who are given to it, and brings no good to any; *blind*, because it puts out the eye of conduct, and hinders it from seeing the imperfections of what is loved: *wings on his back*, because it is inconstant and apt to flie away: *a bow in one hand, and a torch in the other*, to shew how incontinency, causes nothing but war and fire. Hence also we learn, that seeing love is blind, he cannot pick us out of a crowd to hurt us, except we draw and stand near to him: let us stand at a distance, and with the light of his torch we shall be able to see his rash inconsiderateness in his infancy, his shame in his nakedness, and his errors and failings in his blindness. In the case of *Paris* the *Trojan*, we see what miscarriages it causes men to commit; for a flower already gathered, it makes him leave the plenty of all things, and the glory of Arms and Sciences, which he might have chosen: to attain unto his lewd ends, it made him break the most sacred right of hospitality, and during a War of ten years, which he was the cause of, he never appeared in the Counsel, or in Arms but twice; once in a cowardly way to kill a valiant man, and another himself to be overcome: who then can but abhor a desire so filthy in its beginning, perfidious in his progress, painful in the prosecution thereof, dangerous in its execution, whereof the end is so often attended with distaste, shame, and utter ruine: therefore let youth, whose hot blood boiling in their veins, are so disposed to entertain and be led by it, be taken up with good employments: thus one will overcome the son and the mother, a lascivi-

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ous love and idleneſs, and bridle thoſe violent deſires: I ſay laſcivious, for there is an honeſt love, which having a good object, and being well directed, doth tend to a good end, and cauſeth no inconveniencies.

The company of Gameſters is alſo carefully to be avoided, becauſe of the great and many inconveniencies cauſed by gaming. I intend not herein to ſpeak againſt honeſt ſports, and lawful recreations; for this is neceſſary for young Gentlemen, to divert and refreſh their ſpirits; but I mean thoſe Games which have more of hazard than of skill; as are Dicing and Carding, of which there is no end, and go extraordinarily faſt; and thoſe Gameſters who make profeſſion of Gaming, who live by, and cannot be without it. Sometimes one may for company ſake, and for pleaſure, play one hour or two, but not to be able to forbear, and be conſtantly at it, is a thing which prudent and rational men will diſapprove and condemn: Theſe kinds of ſport are ſo bewitching, that when once a man is poſſeſſed with it, he cannot leave it off, ſpecially when he plays for much, and is concerned: for when a man loſeth, he is ſtill in hopes the chance will turn on his ſide: if he gets, that greedineſs of winning more and more, will ſtill make him ſtick to it, whereby he will be engaged to venture very deep; ſo that at laſt his whole eſtate will lie at ſtake: all other expences of cloaths, diet, houſe-keeping, *&c.* may be regulated, but this hath no limits, and knows of no bounds: thoſe who have nothing, or very little to loſe, may venture when they have advantage upon others; but for men who have good Eſtates, to play whether theſe Eſtates ſhall be theirs or others, is (I

think) a great imprudence, if not a folly. Gaming is commonly attended with sad effects, as Oaths, Curses, Blasphemies, Cheating, Quarrels, Ruine, and Destruction of whole Families: In these kinds of things is a great deal of knavery; they who are much given to it, studying tricks, and cunningly how to trapan others: by these means, one who over night was rich, may happen to be a beggar the next morning; neither do we see them prosper who get monies by gaming, the chance turning very often, so that the gain of one day shall be lost at another; and that s constantly wheeling: for though many are undone with gaming, we hardly meet with one who made his fortune by it: although there may happen to be some very few, who having gotten something, do retire and give over for a time; yet at last that fancy cometh upon them, and cannot forbear, but fall to it again, so they can never say any thing they have is their own; for as it is ill gotten, so it is usually ill spent; the inconstancy of fortune not allowing it very long to favour one man, her wheel being constantly upon a motion. This made the Emperor *Charles* V. to say, but upon a more noble account, *Fortune being a Woman, loves to favour Youth more than old age*: she is best pleased with new objects, for she forsook him to favour *Henry* II. of *France*; as of old she had left *Annibals* part to be on *Scipio's* side: it is therefore prudence to trust to her as little as can be. That which the world calleth Fortune, we must name Providence, even in things of seeming chance; for *Solomon* saith, *The lot is cast into the lap, but that which comes is from the Lord*; which providence men do tempt when they venture too far without grounds.

'Tis

'Tis therefore a thing worthy the care of Princes to ſtop gaming, and keep it within bounds; thereby to prevent the ruine of particular perſons: whereas in ſome kind the State becomes a ſufferer: therefore in ſome Countries Laws are made againſt it, to curb thoſe frenetical fits which ſome men are taken with. There are too many of thoſe who are ſo infatuated with it, that they will loſe their meat and drink, and be deprived of their reſt; ſitting up late, and riſing early, to humor themſelves in it; their mind perpetually running upon't; ſo that this exorbitant paſſion muſt needs be a great torment to them, whereby they are kept from enjoying themſelves. Whilſt they are at play, ever they are greedy of gain, and fearful to loſe; ſtill toſſed with uncertainty, that proves a pain to them: and when they do not play, they are reſtleſs, becauſe far from their center, and from their element.

Tennis, Bowling, the Mall, and ſuch like, are not Games, but Exerciſes, which men love according to their age, diſpoſition, or inclination: theſe, as they promote health, ſo the worſt they can do, is to tire the body, and bring little or no inconvenience upon the mind and purſe: but for Cards and Dice it is otherwiſe. If one before he be given to them, would but ſee Gaming-houſes, and take ſerious notice of the trouble and agitation of Gameſters, the diſquietneſs of winners, the deſpair of loſers, the quarrels, oaths, and blaſphemies that are there, I am perſuaded he would abhor them. Thoſe ſorts of ſports, wherein ſo much doth not depend upon hazard, but part is left to conduct and skill, may be tolerable; but withal, as out of gaming, ſeveral get means to ſatisfie their

pleasures so many are unfaithful in a thing whence they hope to reap much advantage, which is the cause of much cheating, and other evils, which I mentioned before.

After this, let every rational man judge of the weighty reasons a Governor hath to make his Gentleman avoid the company of such, when unhappily they meet with them abroad, and this whether or not they be Countrey-men; for in such a case all ought equally to be avoided: and often Countrey-men prove more dangerous than others, by reason of the conveniency of the Language, and because they are less suspected to be cheats: yet as our Saviour saith, a mans enemies are those of his own house. I have seen abroad men of other Nations, who, in an afternoon, having lost the monies they had, which should have served at least half a year, and then their cloaths, and what other things they had, were dragged to prison, and left almost to rot therein. Such examples ought to make those who come after to be the more careful and wise, at the costs of others; not only to avoid the evil, but also the very danger and occasions; for such things in a foreign Countrey do sometimes reduce a man to great straights, so that in this one ought to know his strength, and how far he is able to go.

In the discharge of this, let the Governor be prepared to crosses, but let him resolvedly go on, and not be moved thereat; for some of those Countrey-men or others lighting upon a raw young man, conceive thoughts to make a prey of him, and as he is not cunning enough to deal with them, they will lay so many snares that it will be hard for him not to fall into one or other of them:

them; they will play for what monies he hath, for his cloaths, then upon his *parole*, and his hand writing, when he hath loſt, they will combine, and bett againſt him, then play falſe, when they are on his ſide; and in caſe he will not dance as they pipe, they will go about to huff and hector him to it: but when the Governor knows the world, and ſmells out theſe tricks, if he goeth about to prevent them, they being angry to be diſappointed, and to ſee their deſigns ſplit, will flie out againſt him, raiſing a thouſand lyes and ſlanders, and inventing many paſſionate ſtories to ſpit out their venom, which wiſe and prudent men will never mind nor believe; and which at laſt will turn to the ſhame and confuſion of the authors. Let him not ſtumble at theſe blocks laid in his way, but go through in the faithful diſcharge of his truſt, being ſatisfied with the teſtimony of his conſcience, and the approbation of good, judicious, and impartial men, who alſo will ſlight another aſperſion which ſuch perſons would caſt upon him, that he is an enemy to the Nation, and Countrey, becauſe he hinders a young Gentleman committed to his care from going into the company of debauched Countreymen. They who are inclined to, or guilty of ſuch things as I named, will take exceptions at it, when perſons of noble and vertuous principles will hate theſe things, and declare themſelves againſt thoſe who commit them.

However ſome young Gentlemen are of ſuch temper, as to receive theſe impreſſions, and upon the conſideration of ſome different tempers, I had rather to deal with an ignorant, giddy young Gentleman, than with one who hath a malicious, diſ-

ſembling and ungrateful nature; for there are hopes of the former, who may be capable of good counſel, when he is far from evil company, he may learn, and know, and have his judgment informed by experience and advice; but when the heart is rotten and falſe, it is beyond remedy without a miracle, which none but God is able to effect. Upon this account it is a great diſcouragement to ſee a young Gentleman act againſt his own intereſt, and to prefer the evil counſels of thoſe who have deſigns upon him, or are debauched, before the advice of his Governor, whoſe care and intereſt are to keep him from inconveniences; but the worſt of all is, that when the Governor hath been about diſſuading him from keeping ſuch a mans company, for ſuch and ſuch cauſes; then upon the next occaſion, he tells the party concerned, every thing his Governor ſaid to him. Thus his care and faithfulneſs are ill requited, and inſtead of becoming his friend, as thereby he is bound, he makes him ſenſible of his ungratefulneſs, with raiſing new enemies againſt him; and when any thing happens amiſs, the Governor who uſed all poſſible means to prevent it, muſt be charged with it; for ſome young men do ſometimes think that the way to clear themſelves, is (though never ſo wrongfully) to father it upon the Governor, which to bring about, they make it their whole ſtudy, and as ſometimes they engage ſome of their Relations to comply with them, theſe alſo do think their credit ſo far engaged, as right or wrong throughly to concur with the young Gentleman.

Hitherto I ſhewed how a young Traveller ought to avoid bad company, becauſe through evil examples

amples he is led to evil courses. Now I will ſet another reaſon, *viz.* they give him evil counſel, which to ſpeed in the better they will endeavor to inſinuate themſelves through flattery, which is very dangerous, becauſe it ſuits with our inward deſire; it being natural and ordinary for men to love to be praiſed and flattered. If they ſee this bait like to take, if he be prodigal they will ſay he is liberal; if he be covetous, they will call him ſaving and frugal; to their cruelty they give the name of juſtice, and of valour to their raſhneſs and temerity: his cowardlineſs they will name prudence, his treachery a piece of wit, and his dulneſs a grave and ſerious temper: whatſoever he ſaith in his ordinary diſcourſe, they will applaud unto, and approve of all his opinions, let them be never ſo falſe, unjuſt or unreaſonable. I confeſs it is fit ſometimes to commend youth for what he hath not done, only to oblige and encourage him to do't, which perhaps is one of the beſt ways to excite Princes and great ones (to whom directly to ſpeak, is dangerous) to vertue; and alſo becauſe truth leans upon juſtice, and modeſty, as it is fit to be modeſt when a man ſpeaketh of himſelf; and juſt when he ſpeaks of others; yet I cannot approve that a man's vices ſhall be called virtues, thereby to be confirmed and encouraged in evil courſes. By the means of ſuch flatteries, men often are much lifted up; as we read of the Phyſician *Menecrates*, who happily having cured ſeveral people, through a popular flattery was called *Jupiter*; whereat he was ſo proud, that in the ſuperſcription of one of his Letters, he did write *Menecrates Jupiter to Ageſilaus*, *ſalus*, or greeting, but that King knowing he wanted the Ellebore he

gave

gave to others, answered him thus, *Agesilaus to Menecrates, sanitas* health. Indeed the two common vices of conversation are, to commend himself, and perpetually to applaud others: and there are those in the world, who as soon as they are in company, begin to flatter one or other, and expect the like returns; for, *asinus, asinum fricat:* but Italians wisely say,

Chi me fà carezze più di quel' che suole,
O m'a tradito, ò tradir me vuole.

that is, He who makes of me more than he uses to do, either hath betrayed me, or hath a mind to betray me: ever flatterers have some ends of their own, yet such cannot abide to be told of their faults. A strange thing, that men would chuse to be obliged (if I may so say) to their enemies for reproving of their faults, rather than to their friends, who would lovingly tell them thereof. But they who through flattery do corrupe the nature of Princes, or men in publick places, or infuse into them any thing else that is pernicious, ought to be as abominable as those who throw a deadly poison into a publick fountain.

Compliance is a good quality, very different from flattery, though to a common eye it appears very like: this is somewhat necessary, for it gives credit with those whom he is to deal with, whether Princes or Subjects, and oftentimes this is successfully used to withdraw from vice, and set one in the way of virtue; but in't are requised a great dexterity, and integrity: and I believe, hence I may draw one of the best advices, which in relation to a civil life may be given to a man, whe-

whether young or old, though it may be more proper to what is called courtesie. If any one propounds to himself to win the hearts to a commendable way, and not by flattery, let him so behave himself in his receptions, discourses, and conversation that youth may therein find mirth, women modesty, men civility, old people respect, and all a taking sweetness; this is the way to be sought after for company. On the contrary, every one flies from those whose converfation is troublesome, peevish, tedious, and difficult; who, under pretence of freedom and liberty, gainsay the opinions, break the designs, and never are of the mind of others. *Lucullus* at last was such a one, who thought it below a man of authority to comply with those that were under him: so after that, as *Plutarch* observes in his life, he did not so brave things as he acted before, for he lost the love of his Soldiers. No doubt but that *Alexander the Great*, and *Cæsar* owed most part of their great atchievements and conquests to that obliging carriage, whereby they got the affection of their Armies; for it is most certain that a chearful look, a smiling countenance, a winning gesture, a demonstration of a desire to serve, a care to enquire after occasions of doing pleasure and service to others, and to save them the trouble and shame to ask, preventing their petitions with a grant, and going about to do all good turns and offices of kindness and humanity, will certainly get an interest in, and power over the hearts of men, provided one doth not degenerate into a sneaking flattery, and affected demonstrations of respect and humility.

These

These flatteries some are able to withstand. We read of *Antigonus*, how a Parasite having said to him upon a certain occasion, *All things are honest and lawful for Kings*, answered, *It is so for those who rule over Barbarians*; but they who are set over civilized and rational Nations, will govern according to rules, and not in an arbitrary way. Certainly, *the superiority of some, and the subjection of others, is not of a natural right, but of the right of Nations*; for nature makes all men equal: also it is much for the ease and convenience of those who command, and others who obey when there are laws known to them all; which Laws the Sovereign hath power and right to make to enlarge, and to explain which subjects may not pretend to.

Plutarch in Apophtegmatibus.

With this way of flattery, they who have designs upon others, dispose them to receive their impressions; if a Governor be a rub in their way, to seem wiser than the Parents who thought fit to give them one to direct their Travels: they will say, *What need have you of a Governor, you are wise and old enough to govern your self? why will you any longer be ruled by such a one?* Many more malicious things they will suggest to him, who not being wise enough to find out their end, which is to put a division between him and the Governor, thereby to take advantage of him, will be wrought upon by such discourses; and the next thing will be to fall out with his Director, to slight his person, reject his advice, and gain-say him in every thing; he will neglect his Exercises, fall to unnecessary expences; and, out of spight to him, he will commit extravagancies, whereby he disparages himself,

ſelf, and incurs his friends diſpleaſure when they are acquainted with it.

In the next place, this will make him to be conceited of himſelf, think he is wiſer than all his teachers, and able not to rule himſelf only, but the whole world beſides, whereat he will ſwell with pride, and ſcorn every thing but himſelf; not conſidering, that *God withſtandeth the proud, and ſheweth mercy to the humble*; and that there is no humane power but ſtands in want of one thing or other (ſelf-ſufficiency being an incommunicable attribute of God) nor no condition ſo low but at one time or other may prove uſeful to ſome: Why ſhould a worm be puffed up as a bubble, upon no ground but the ſuggeſtions of ſycophants, and flatterers: Thus he becomes odious to God, and man; for the proud is an abomination unto the Lord: It is the ſin of *Adam*, and of the Devil; for evil Angels fall through pride, which, as *Solomon* ſaith, *Goeth before deſtruction*: See the effects of bad counſel given to credulous youth. *Schaddai.* Prov. 16.

But he will go farther, and becauſe he is of a noble and honorable family, he will boaſt of his great quality and extraction, and look very big upon others; but he ought to ſhew it by his carriage, more than by his words, or elſe this makes againſt him: for 'tis vertue and merit which firſt of all did put a difference between men; by theſe means his Anceſtors were raiſed to honor; not that he ſhould brag of, but imitate them. Certainly it is a great advantage to be well born, for uſually there runs better blood in the veins of ſuch, than in thoſe of a lower extraction, becauſe,

For-

Hor. lib. 4. od. 4. yet not always true.

Fortes creantur fortibus,
Nec imbecillem feroces,
Progenerant aquilæ columbam.

Then care is taken to give them a breeding ſutable to their quality, and want no means to acquire knowledge and virtue: but if they be vicious, they diſhonor their families, become rotten branches of a noble ſtock, and their illuſtrious Anceſtors do reprove, and are as many witneſſes againſt them: Why then ſhould one boaſt of what is not his own: for,

Quæ genus aut proavi, aut quæ non fecimus ipſi:
Vix ea noſtra voco. Ovid.

They have given him an example, which he ought to follow, and to ſucceed in their virtues as well as in their honors and eſtates, to have meerly the title of nobleneſs, and not the good qualities of a Nobleman, is but a ſhadow, and a chimera in his fancy, not in reality. The denomination of a man muſt be from his better part; now if his ſoul, which is his nobleſt part, be void of good endowments, empty of noble ornaments, and ſtained with low, unworthy, and vicious inclinations, what can the body contribute to make him a Nobleman indeed, though he be begotten by noble Parents, which is ſometimes queſtionable, for 'tis very hard to prove every Mother, Grandmother, and ſo upward, to have been chaſt and *Lucretia* like. I am of the mind of *Juvenal*, in that excellent Satyr of his againſt thoſe I am now endeavouring to mortifie.

Nobi-

Nobilitas ſola eſt atque unica virtus. Satyr.

if one be noble, I will reſpect that bare quality of his, and nothing elſe; but if he nobly born and vertuous, he ſhall receive my whole reſpect, eſteem, and admiration: it were better for a vicious idle man to be born amongſt the commonalty, and of obſcure Parents, than amongſt the Nobility; for then he would not have ſo great influences upon others, ſo much to anſwer for, and his vices amidſt the crowd of people, would not be ſo much taken notice of, inſtead that his quality makes them more conſpicuous, and therewith do a greater miſchief. In a word, whoſoever grows proud on this or other accounts, will find the truth of a Proverb in an outlandiſh tongue, which I render in Engliſh,

He who flies higher than he ſhould,
Can be brought lower than he would.

I will add, that they who are noble indeed, do conſider they came into the world, and ſhall go out of it like others; for in this, nature hath made no difference, it being the lot of all that are born, to die; and therefore inſtead of growing proud of their extraction, they look upon themſelves as lights ſet over others to have influences, give them good examples, and to be as much above them in virtue, as they are in nobleneſs of birth; and as they are ſo high by it, that they ſee no lawful means to aſcend higher, they take another way wherein they ſucceed, which is, to raiſe themſelves by humility: the higher their extraction is,

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the lower they humble themſelves; and this virtue which in men of a low degree may be an effect of neceſſity, is in them a voluntary action. To ſee poor people humble, is no great matter, but to ſee illuſtrious perſons practiſe humility, is worth the praiſes and admiration of all. This is the ſecret, and the way to be honorable, and great: they who are otherwiſe minded, let them remember what ſaid a great, a rich, and as glorious a King as ever was. *Solomon* more than once in his Book of *Eccleſiaſtes*, ſaith, *Vanity of vanities, all is vanity*, and a gnawing worm, vexation of ſpirit. I ſpeak to Chriſtians, who ought to conſider the vanity and inconſtancy of honors, by the experience of all ages, which afford us ſo many examples of revolutions; and the higher the fall, the more dangerous it is: all ſublunary things being ſubject to change, alteration, and decay. One who is to day a beggar, ſometimes can the next day be potent and mighty. Kings themſelves are too often tumbled down from their Throne, which if Princes are ſubject to, what muſt Subjects look for, let them be never ſo potent. To have honor is not in our power, neither doth it depend upon us; they who beſtow it upon us when we do not deſerve, will ſometimes deny it to us when we are worthy of it, or out of a groundleſs ſuſpicion deprive us thereof, after we enjoyed it for a time: and oftentimes we owe honor to favor or fancy, more than to merit. High charges, the Diadem, and Kingſhip it ſelf are heavy burthens, ſubject to inconſtancy and revolutions; therefore ſaith *Maximilian* an Emperor, if one knew well how difficult it is to rule, and how many thorns are faſtened to a Royal Crown, if he did

ſee it on the ground he would not vouchſafe to take it up. And ſuppoſe we could have a quiet poſſeſſion of all theſe honors and dignities, and they ſhould not forſake us, yet at laſt we muſt leave them all, they cannot follow us farther than the Grave; Crowns Scepters, and Thrones, at laſt come to break and ſplit at deaths feet, and between Scepters and Ploughs ſhe makes no difference: This the Poet knew when he ſaid,

Pallida mors æquo pulſat pede pauperum tabernas,
Regumque turres —— Horat.

Let one ſeriouſly and with attention look into himſelf; and though he be never ſo highly born, he will find ſufficient grounds of humility. Notice may be taken of ſome good French lines on this ſubject; they run thus,

Qui bien ſe mire, bien ſe void,
Qui bien ſe void, bien ſe conoit,
Qui bien ſe conoit peu ſe priſe,
Qui peu ſe priſe ſage eſt
Qui ſage eſt s'immortalize,
Et ſe rend un homme parfait.

In a word, the ſenſe of them is this; he who looks well into himſelf, will know himſelf well; then he will not much value himſelf, wherein he will prove to be a wiſe and a perfect man. Thus it muſt be the care of a Governor to beat out of a young man's heart that pride and behaviour which ariſeth from the conſideration of his noble birth.

And as he must not boast of his Honor and Extraction, so I would not have him to brag of his Riches; for the same evil flatterers will say to him, *What need you to stand upon small charges, you are a person born to a great estate; you must live highly and according to it?* which is only said to engage him to prosuseness; but first the question is not, what estate he is born to, but what his Father, who hath the Estate in his hand is pleased to allow him, who is not to undo his other Children to humor this in his debauchedness and prodigality: When a Governor saith to him, your Father allows but so much, therefore, *according to the arm, the sleeve*; and so you must forbear such and such occasions of spending: yet the Governor may represent to the Father, that this allowance ought to be competent to bear his necessary charges, and those which are fit and convenient for his necessary improvement: however he cannot positively say how much a year will serve, there being accidental expences, and it being uncertain how expensive the young man will be; yet the Father is to decide how high and how low he will have him to live. It is fit and decent for one to live somewhat suitably to his quality; but still I say the mind and pleasure of Parents who have the purse, must be the rule of it: as for necessary expences, they ought to be allowed; unnecessary ones, except one hath some credit thereby; and if they rise high, may very well be spared:

Seeing a man hath nothing but what he hath received, why should he boast of it, even his necessaries, as Cloaths, which make the greatest part of his pomp, though Purple and Scarlet were first upon the backs of Brutes, or he is beholding to Brutes for them.

red; for a small matter a young Gentleman must receive no distast or discouragement, yet he is to keep within bounds, for to be every day at it would prove a trouble and a burthen.

I will say farther, that a man doth not travel to spend as an end of his journey, but as means which he cannot travel without: and therefore let a man be of great quality, or heir apparent to a great estate, if in a Foreign Countrey he spends on all hands, and not upon good accounts, he will be laught at, and become ridiculous: it is no good argument to say, because they are Noblemen or Gentlemen, therefore they must lavish and be profuse; for nobleness and gentility are not to be known by vanity and extravagant expences, but by virtue and honorable actions: and that which upon this account some call generosity or liberality, will be found to be profuseness and prodigality. A young Gentleman under age, and in a strange Countrey, must not stand upon these things, because his time for it is not come; he doth not travel to make people see he is of a generous and of a liberal disposition, but to learn frugality, and how to manage an estate when it falls into his hands.

Matter of expences is indeed one of the most difficult parts of a Tutors task, youth being naturally inclined to spend, but some in an exorbitant and an extraordinary way, who make it their whole business how to spend, who would buy every thing they see, yet matter not how nor when it shall be paid; but as these tender their credit, and liberty, which is in danger if they pay not, let them buy nothing but what they are able and willing to pay; for to take and promise

to pay, yet to laugh at people when they come to ask monies, is very diſhoneſt, and unbecoming a Gentleman: at leaſt let them give good words, A young man ought to ſay to his Governor, I have occaſion for ſuch things, and then they muſt agree amongſt them, whether or not it is fit, neceſſary, or convenient it ſhould be done, then the Governor goes with him to buy and pay for it, or elſe he makes it his own debt; ſo that hereby the Gentleman is free from trouble: but if he would buy himſelf, as he doth not know the price of things, he is in danger of being cheated: and in caſe the Governor refuſes to pay the debt, as being contracted without his knowledge and conſent, and upon no neceſſary account, then thoſe who truſted will fall upon him, and do him an affront; the ſame Governor muſt lay hold on ſuch occaſions to make him ſenſible of the danger he runs into, and of the diſparagement he brings upon himſelf in ſo doing, and yet handſomely come off and pay the debt: but if the young man be wholly given to expenſiveneſs, conceals it from him, ſtudies how to run into debt, and gives him a perpetual trouble to go to and fro, only to hinder he ſhould not indebt himſelf, after he hath tried all fair and poſſible means to divert him from it, and acquainted Parents with the caſe, his laſt remedy is as prudently and handſomely as he can to break his credit, and forbid people to truſt him; or elſe Fathers would lay it to his charge, and blame him for theſe debts ſo contracted; thereupon he frees himſelf from farther troubles: for the Creditors can do nothing to him, his Gentleman being conſidered as one under age, who may not engage himſelf without his conſent, and who is

to

to him instead of a Father, by the universal care he takes of his affairs; and the Pupil hath no just ground to complain of this, for it is a service rather than an injury to take by the hair, one who is upon the edge of a precipice.

Out of this a young Gentleman may see what a fine pass he brings himself to, with following evil counsel, or his own profuse inclination, he dishonours himself, makes the rest of the time of his abode shameful and uncomfortable, bringeth a discredit upon his Nation, and deprives his Countreymen who come after him, of the marks of civility and kindness, from people in those parts, which he hath forfeited; whereof the news being brought home, he lies under the shame and blemish also: but because out of every thing and accident, the Governor ought to have him make observations, whether Christian, moral, or politick, he will do well to lay hold upon this occasion, that he is born to a great estate; and let him know the vanity and deceitfulness of riches, which therefore he ought not to trust to, it being uncertain whether he shall ever enjoy them, for they may be lost through so many accidents before he is able to come to them, *Moth and rust do corrupt; and where thieves break through and steal:* and though this should not happen, there is nothing more deceitful than riches; for *certainly they make themselves wings and flie away:* upon this account St. *Paul* bids *Timothy* to *charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches:*

Matth. 6.

Prov. 23. 5.

1 Tim. 6. 17.

very often they prove to be ſnares,
1 Tim. 9. 10. for *the love of them is the root of all evil*, and they hinder the good effect of the word, for *they choak it, and becometh unfruitful*; and laſtly, they exclude us from the Kingdom
Luke 18. 25. of Heaven; for *it is eaſier for a camel to go through a needles eye, than for a rich man to enter into the Kingdom of God*; which St. *Mark* explains of them
Mark 10. 24. *that truſt in riches*.

Beſides, the wayes already named, wherewith theſe evil company of flatterers uſe to corrupt an unexperienced young man, they
Judges 16. have another, which is, to adviſe him to cheriſh thoſe *Dalilahs* which lay in his boſom, and to give himſelf to his pleaſures; *hang't*, ſay they, *a thouſand pounds of melancholy could never pay an ounce of debt; wherefore ſhall we break our hearts, and deprive our ſelves of the pleaſures of life?* but the Governor muſt ſhew him the emptineſs of theſe, that they are but vanity, yea lighter than vanity it ſelf, which may well be compared to the drop in the bucket, and to the duſt in the ballance: I would know when they are paſt, what remaineth of them, nothing but grief and repenting, the dregs thereof are full of trouble and diſquietneſs; for to move ſences, objects muſt be preſent; but when they are, as to the pleaſure, 'tis juſt as if they never had been. This the excellent Greek Orator *Demoſthenes* knew well; for one day being gone to ſee that famous *Courtezane* of his time, and asking what ſhe would have to let him take his deſire of her,

her, she asked him a great sum, but he being come to himself, said, *I will not buy at so dear a rate, a thing, which for certain I should repent of:* but here I do not intend to speak against innocent sports, lawful and honest pleasures, which are allowable, provided one be moderate therein, and they take up not too much of his time; but those I mean which in Scripture are called pleasures of sin, where it is said, *Moses* chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; as *Joseph* also, who in *Egypt* had rather to suffer than to sin with his Masters Wife. Heb. 11. 25.

A Governor ought often to tell his young Gentleman of all these things, that they may sink into his heart, and make a deep impression upon him, for the care of his soul is committed to him at least as much as of his body.

From these particular Instructions the Governor may proceed to more general, out of his condition as a Traveller he can put him in mind of this, that as he is a man, he doth not go abroad to stay altogether; but still he considers himself as a stranger in the places he comes to, only he endeavours to fit himself to go home better qualified than when he came away: so men are but passengers in this world, out of which they must study to go better than when they came into't, they have here no sure habitation; like the children of *Israel*, they must go through a Wilderness before they can come into the land of promise, heaven, of which *Canaan* was a type and a figure; and therefore let the young man consider of his later end, and make provision for it; for alas, what is this but a valley of misery, where

every one from the higheſt to the loweſt, have their croſſes, ſufferings, and thorns in the fleſh, and of every ſide, Except our ſouls, nothing in this world but what is mortal and corruptible, duſt which vileſt creatures do trample under feet, is the matter out of which we were framed, *All fleſh is as graſs, and all the glory of man as the flower of graſs*, ſaith St. *Peter*. He was not the firſt that ſaid ſo, the Prophet *Iſaiah* had told the ſame long before his time, St. *James* his contemporary ſpeaking of the rich man, ſaith, *he ſhall paſs away as the flower of the graſs*; and Scripture ſpeaking of the greateſt and beſt Kings, as *David*, *Solomon*, *Hezekiah*, *Joſia*, and of the worſt, all thoſe of *Iſrael* from *Jeroboam*, ſaith, he died and was buried.

1 Pet. 1. 24.

Iſa. 40. 6.

James 1. 10, 11.

Diſpunge & recenſe vitæ tuæ dies & videbis paucos, quoſdam & rejiculos apud te reſediſſe, Seneca de brev. vitæ.

And now I am upon this ſubject ſo important to all, I will ſomewhat enlarge upon it; and firſt, let us ſpeak of our life, which is the deareſt and moſt precious thing we have in this world; for herein the Devil was in the right, and the father of lies ſpoke the truth when he ſaid, *Skin for skin, yea all a man hath, he will give for his life*: yet *David* calls it his Pilgrimage, and ſaith, in another place, *I am a ſtranger here as all my Fathers were*: He reduceth it to a ſmall matter, to a hand breadth: And the Wiſeman in one verſe calls it twice by the name of vanity. This is one of the vanities he

Job 2. 4.

Pſal. 39. 5.

Eccleſ. 9. 9.

he had found amongst the rest. Let *Jacob* be heard speaking of this, when being brought before *Pharaoh* in the 130. year of his age, he speaks thus, *The dayes of the years of my pilgrimage are* 130, *few and evil:* He who was called a man according to God's own heart, speaking of his life, said, *My days are consumed like smoke*, and *a mans days are as grass, as the flower of the field:* not a flower of the garden sheltered behind hedges and walls, but a flower of the field exposed to all injuries of weather; our life then is only a dream that passes away, a shadow, a vapour of smoke, according to Scripture phrases; and if we make a serious reflection upon't, *David* confining it to 70 or 80 years, out of which, if we take away the time we sleep, of our infancy, old age, diseases, and afflictions, it will hardly make up fifteen years: this is the time which a man may properly be said to live.

Gen. 47. 9.
Psal. 102. 3.
Psal. 103.
Psal. 102.
Psal. 90. 10.

As to the world it self, *it passeth away with the lust thereof:* that which he names the lust, St. *Paul* calls it *the fashion*, to shew that indeed it is not that which others imagine it to be, heavens not excepted, *for the heavens shall pass away with a great noise, and the elements shall melt with a fervent heat; the earth also, and the works that are therein shall be burnt up.* Hea-

1 John 2. 17.
1 Cor. 7. 31.
2 Pet. 3. 10.

veni

Heb. 1. 11. Pſ. 102. 25, 26. *vens and earth ſhall periſh*, which St. *Paul* doth repeat, *they all ſhall wax old as doth a garment, as a veſture ſhalt thou fold them, and they ſhall be changed.*

Could theſe things be well printed in the heart of a young Gentleman, there would be leſs to do for Governors than there is; their task would be eaſier, and their burthen the lighter; pride and vanity grounded upon the quality and riches of Parents being left off, which are the cauſe of many miſcarriages, then youth would not boaſt of empty, pretended priviledges of Family and Anceſtors. *Socrates* whom the Oracle of *Delphos* had pronounced to be the wiſeſt man then alive, anſwered one who asked him, who he was, and of what Countrey, that *he was a Citizen of the world*: Let him be where he would, he never was out of his own Countrey: firſt, to ſhew a man muſt not ſtand upon the place of his birth, or ſome ſuch circumſtances relating to it. Secondly, that ſuch queſtions to a man, who? what Country-man? what his name is? and what Religion he is of, are queſtions without a ſpecial cauſe, not to be made to a man; and therefore deſerve no anſwer: that curioſity being contrary to a good breeding and civility: yet with ſome particular reaſon, civil expreſſions, and a kind of complement with it ſuch demands in ſome parts beyond Seas will be well taken, elſe it will thus be interpreted, *Your perſon is ſo inconſiderable, that if you will be eſteemed, you muſt be beholden for it to your Countrey and Family.* It was a ſtrange fancy of people of old in matter of quality under which men and women thought to ſhelter their faults:

Some ſay *Diogenes.*

faults; for if a Princess or other of high quality had been gotten with child, either before they were married, or in the husbands absence, they presently pretended it was by one god or other of theirs: how many such children were fathered upon *Jupiter*, *Neptune*, *Mars*, &c. so when men had gotten a child of Fornication or Adultery, they said 'twas by a *Venus*, *Thetis*, or by the like goddesses and Nymphs; and truly if we will take pains to examine what manner of men were they who were thus begotten, we will find that many of the bravest and most noted men in the world, were natural Sons: such were *Theseus*, *Hercules*, *Romulus*, *Alexander*, *Abimelech*, Son of *Gideon*, and many more mentioned in sacred and prophane Histories; and since that time, *Charles Martel*, *William* the Conqueror, and some others.

Because beyond Seas one meets sometimes with men of a rude and uncivil carriage, who are offensive and quarrelsome; perhaps young Travellers will be glad to know what to do, and how to behave themselves in such cases. I confess the point is difficult, and the question ticklish, there being so many accidents to be considered, and it depending often upon several circumstances, which only those who then are present can judge of; most particulars must be left to the prudence of the party; yet in general he may be advised to avoid quarrels, and all occasions thereof: but because often it doth not depend upon him, and that sometimes they are unavoidable through the faults of others, and not his own, whether or not must he suffer affronts, and injuries? To this I say, that the thing ought to be examined, whether or not it be a real affront; for there is ma-

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ny an imaginary one; and herein one is to consider the person, whether a friend or a foe, a superior, or an inferior; then the way of doing it is to be lookt upon; for some do offend others out of ignorance, and without malice or design. Thirdly, the condition the offender is in, is to be taken notice of, whether he be drunken or sober, in a fit of anger or in cold blood; for all these do either aggravate or extenuate the offence: then the fashion of the Countrey, one is in, ought to be the judge of the thing; for in one Countrey that is accounted an injury which shall not be so in another, as pledging ones health, or not pledging of him, spilling the salt upon the table, or wresting of a word, spoken with no bad intent; and such things which in one Country will pass for trifles, and in others for affronts: but *Sapiens dominabitur astris*, a prudent man will often dissipate those bad influences, and the ill dispositions of some mans temper: a civil and a courteous carriage, can for a time change another mans nature, and as it were force him out of his mad humor: I have known men come into company with an intent to quarrel, whose mind was soon altered by such a behaviour; this winneth, tameth, and disarmeth a man, shames him because it seems to reprove him for the rudeness, injustice, and unhandsomness of his carriage to one who is so civil, and so well deserves of him.

After all this observe, that if a man hath done you an injury, and desires pardon, assuring he hath not done it out of any ill intent, this is a sufficient ground of forgiveness. Now 'tis no shame, rather praise-worthy for me to own a fault when I have committed it, and to ask pardon

when

when I have offended another: whereof the contrary is obſtinacy and aggravation to the fault; yet ſome will ſtill examine the nature of the offence, and whether it be publick or private; for accordingly they will deſire ſatisfaction: But much is depending upon the nature of the party offended, if he be gentle or haſty. Of thoſe who are offended, ſome take exceptions at nothing, and others at every thing: theſe are two extreams to be avoided, one muſt reſent affronts done to him, yet is not to flie out upon every toy or trifle: inſenſibility of theſe is an effect of ſtupidity, and a ſign of a low ſoul, of a poor and fainting ſpirit, and of a heartleſs man condemned by *Ariſtotle*; and truly, as the world goes, he who will ſuffer one injury upon the back of another, will be accounted a puſillanimous creature, fitter to live in Woods, and Wilderneſſes, than in the ſociety of mankind; and he muſt be reſolved every day to ſuffer new inſults: and I would not have this to be miſ-named and taken for a virtue, which deprives man of the qualities of his nature, and makes him like a ſtock or a ſtone, with calling it conſtancy or otherwiſe: but in good truth, can we attribute the virtue of patience to a picture, becauſe it anſwers not to injurious words ſpoken againſt it? ſhall we ſay that Moles are ſtout and ſtrong to reſiſt the heat of the Sun, or the coldneſs of the weather, becauſe they neither pant nor quake at it; no, becauſe being under ground they

Eth. lib. 4. cap. 5.

To do and ſuffer no wrong is the part of a Gentleman; yet I would have him to know the point of honor conſiſts in the practiſe of morals, and not only in ſhewing heart and courage.

they are no ways exposed to these things, but to call cowardliness prudence is certainly to give a wrong name to a thing.

May be some will say 'tis a Divine Precept to bear injuries, which I confess, when 'tis for conscience sake, and for the cause and glory of God, or upon the account of Religion; and this too must be from those who have power and authority over me: but for me when I go upon the street, to suffer one to take my Sword and my Cloaths, or when I am a travelling to let Highway-men to take my purse, when I am able to defend it, and to suffer my self to be beaten when I can help it, , what am I then a prudent man, or a coward? this would set all earthly things in a confusion, and destroy all manner of propriety, right, and justice; and if a man will take away my estate, my life, and reputation, which I cannot subsist without, and which I value above all, must I sit still, be an idle spectator, and suffer it? no, the laws and customs of every Nation have provided against this: certainly no rational person will condemn this resentment, only will advise me to use honest and lawful means to get satisfaction; and herein I agree with them. By a contrary way to this, one who suffers for impiety or blasphemy might call himself a Martyr, when it is known how *non supplicium sed causa facit martyrium*, 'tis the cause and not the torment which makes one to be a martyr indeed.

Then after this, Parents ought to suffer the disobedience and abuse of Children, Princes the rebellion of Subjects, Officers of Soldiers. *Seneca* who hath given so excellent Rules how to subdue anger, and master all irascible passions, yet con-

seſſes in ſeveral places of his works, that *to forgive wicked men, is to wrong thoſe who are honeſt*; and that *he who is ſo indulgent to private faults, doth propagate vices to poſterity*; wherefore one had much reaſon to complain in the days of *Nerva*, who fell into * the other extremes of his predeceſſor, this having been too cruel, and the other being too indulgent and remiſs, that *indeed it was an evil to have an Emperor, under whom 'twas not lawful to do any thing, but the licenſe of doing every thing one had a mind to, without cenſure and puniſhment, was a worſe thing.* If Magiſtrates muſt puniſh wrongs, I conceive private men in ſome degree may be allowed to reſent injuries received from their equals and inferiors: indeed it is prudence to be ſilent where there is no remedy, or when this is like to prove as bad or worſe than the diſeaſe; upon ſuch a caſe one will do well to forbear.

* *Domitian.*

Dio Caſſ. lib. Hiſt. 68.

But I believe all rational men agree in this, provided the reſentment be kept within bounds; for the caſe and difficulty is about getting ſatisfaction; when we have good and warrantable means one is bound to make uſe of them; for it is not fit a man ſhould be judge or executioner in his own caſe: and as long as there are laws to ſee us righted, it is our duty to appeal to them; for that which is called *Duels*, or challenge into the field, is now forbidden by all civilized Nations, though formerly it was allowed by Princes who were witneſſes and judges of theſe ſingle combats. Now great penalties being laid upon ſuch wayes, men uſe to make encounters of it, and to put a cheat upon

upon the law, they would make it pass for being done in hot blood, and things are so shuffled, that it is hardly known who is the aggressor; every one saying he only drew in his own defence: if one sends or makes a challenge to another, he will receive this answer, Sir, I dare not answer you, because *Duels* are forbidden at present: but I use to walk in such places, and if you fall upon me, I wear a Sword to defend my self.

But as these things usually fall out in point of honor, in some Countries, they are judged by a Marshal-law, namely in *France*, where this fighting was once so common, that a man was accounted low-hearted, except he had fought several times; and when they had no just ground of quarrelling, they used to fall out about a straw, and the most civil amongst them went to a Gentleman when they knew him to be a good Swordman, and complemented him into the field thus. I hear you handle well a Sword, pray give me leave to measure mine with yours, which was thankfully accepted: And hence came the use of Seconds, to see there was no foul play. And a Gentleman took it very kindly, upon this occasion, to be employed by his friend, because herein he shewed he esteemed him to be a man of courage. In *Henry* IV. days those things were much encouraged by a word, which he spoke; for once going to *Fontain-Bleau*, by the way he saw one who had been killed in a Duel, and out of the martial temper he was bred in, he said, *This man is dead in the bed of honor*; which being reported from hand to hand, made many a one to seek to die in the same manner: but the present King hath very wisely forbidden it, with much severity against

againſt Delinquents: And becauſe there are affronts which cannot be well put up, they are referred to the Court of Marſhals of *France*, who have provided againſt all ordinary caſes, and made Martial Laws, which Governors of Provinces, and others in Authority, whom it may concern, are to ſee put in execution within their Juriſdiction. Thus, if a man hath wrongfully received a box on the ear, the offender is commanded to go home to the other, ask him pardon (upon his knees, according to the quality of the offended) and receive blows with a Cane the other hath in his hand, if he hath a mind to ſtrike him (yet generous men do not make uſe of this advantage) to ſhew he hath deſerved it: So in other ſingular caſes they have particular ſatisfaction: and theſe ways of fighting are uſed in Northern, more than in Weſterly and Southerly parts. In *Italy*, the *Stiletto* or Dagger, in *Spain*, the *Scopetada* or ſhooting of a Gun will do the work; every where they are ſenſible of injuries, but ſeveral Nations uſe different ways to get ſatisfaction; in *Germany* and other places with noiſe, but in *Italy* and *Spain*, with more ſecrecy and dexterity: therefore let a ſtranger who is to travel into thoſe parts know their ways: but whether in caſe there were no ways for a man to right himſelf, nor no laws to procure him ſatisfaction, he might not take ſome courſe, and what, I leave it to every one's prudence and genius: yet let it be the Governors care to ſee he doth, or ſuffer nothing to the prejudice of his honor, which he ought to be very tender of. Thus much upon the point is fit to be known by a Gentleman who goes a Traveller beyond Seas.

To prevent Challenges, one muſt endeavour to cure the imagination, which is the diſtempered part, with making it to know that there is no offence, whatſoever nature it be of; which for its ſatisfaction can deſerve any man's death, no not the lie, nor the blow. As to the firſt, Scripture ſaith every man is a lyar; ſo if there be any offence, Scripture, and not the neighbor is the offender. If I tell a lye, and another makes me take notice of it, it is no crime to do't, no more than to ſhew there is a little ink or dirt upon my face: If I tell the truth, and another gives me the lye, the injury which he intended againſt me, doth wholly fall upon him. Laws have provided againſt all ordinary ways of injuries, therefore he who is offended, is not to regulate it; for he ought not to be judge and party. I find two reaſons to hinder challenges, and fighting: firſt, the life we venture is not ours, God hath given it to us, and to him we are to give an account of it: it is alſo of our Father, Mother, Brother, Siſters, Friends, and of the State. The ſecond is, we muſt not have boldneſs to deſtroy the image of our Sovereign God, which is man, for it reflects upon the original; and withal not to hazard the life, eſtate, and reputation of a friend, for being our ſecond. One hath well obſerved, about *Francis* the firſt, King of *France*, who introduced Duels with the Challenge he ſent to *Charles* V. Emperor, cauſed the loſs of ſo much blood, that there remains none of his poſterity. He had three Sons, whereof two died before him. *Henry* the II. his third Son had five, whereof three were married, and reigned, but left no iſſue, nor the other two; and of five Daughters there appeared no ſucceſſor, except of

Eliza-

Elizabeth married in *Spain*, and Grand-mother to *Anna* of *Austria*.

But I must pass to other things, and say, that as learning of Arts and Sciences, and exercises do much contribute to make one a compleat Gentleman: he cannot be such without the practise of virtues: a thing necessary for a Traveller to keep himself free from vices he meets with in his journey. Now to attain unto virtue, five things are necessary; first, never to be idle. Secondly, to be watchful over himself, and see whether in every thing we say, do, or intend, there be any thing contrary to honesty; and whether the ways and means we use to attain thereunto, are good and lawful. The most important secret of a civil life is to have the prudence of handsomely and honestly making virtue to agree with the times, and men with affairs. The third, is to look upon the actions of others, which if good to be followed, if evil to be avoided and abhorred. The fourth, every night before one falleth to sleep, is to call to mind every thing one hath seen, heard, said or done all that day; we give our stomach time to digest what we have eaten: the same we are bound to do for the soul, and not deny her an hours time to make the digestion of her good actions, and to expel her impurities. The fifth is every where, always, and in all things to submit to God's providence; all which, if one doth practise, he may justly be called a vertuous man.

Of virtues there are three kinds, Theological, Moral, and Heroical; the Theological, otherwise called Divine and Christian, I named heretofore as Faith, Repentance, and Charity; to which I may add only one, which is a branch of the last,

but properly and only a Chriſtian virtue, grounded on a Divine precept, to love our enemies, pray for thoſe who perſecute us, and bleſs them who curſe us. I deſie all the Morals of Heathens, to ſhew us ſuch a rule; the Law is to love them that love us, and hate our enemies. Another Chriſtian virtue is, that voluntary ſubmiſſion to puniſhments, and that wonderful patience amidſt violent pains and torments for the cauſe of God. I know ſome others have undergone great pains, but not in that degree of conſtancy, or elſe did not ſo chearfully run to death; which when they ſaw unavoidable, they did bear it the more patiently: and for certain, of all Religions, the Chriſtian more than any is for ſuffering, yet excludes not action, ſo much as affirmeth a great Stateſman; for it hath virtues active and paſſive, which to exerciſe all, or in part, a Traveller meets with occaſions at one time or other.

Machiavel.

I think I have ſaid enough to my purpoſe of moral virtues, which can hardly be acquired without many precepts, much time, and experience, though the principles of it may more eaſily be inculcated; and if a Governor can but make his Gentleman wiſe and prudent, he gives him thereby the Grounds, Principles, and ſeeds of all moral virtues, without which they are no virtues; theſe being the life and ſpirit of them all: and though theſe two ſeem to be but one, expreſſed in two different words, which for the moſt part are joyned together, wiſdom and prudence; yet they do much differ: for the firſt conſiſteth in election, when of two things it doth chuſe the beſt, and the laſt in foreſight; for they are prudent who foreſee and

and prevent dangers. Farther, wiſdom is an intellectual habit of the ſoul; but prudence is an actual one: the propriety of that is to know, of this to operate. We know in three wayes, and do operate in two; the three are Underſtanding, Science, and Wiſdom; the two are Prudence and Art: the ſubject of the contemplation of thoſe are neceſſary, certain, and unchangeable things; and conſequently infallible, for ever they conclude the ſame; becauſe he who underſtands not well, is ſaid to want underſtanding: he who doth not well know a thing, cannot be ſaid to have the Science thereof: but the ſubject of the operation of prudence and art, are not ſo well regulated; for that often meets with paſſions riſing againſt reaſon, which it makes uſe of, and muſt act according to ſeveral circumſtances, which of neceſſity do alter her ways and method. Art indeed doth not light upon ſo much difficulty in its operation, nor oppoſition to her working, becauſe uſe and cuſtom have preſcribed what it muſt do: beſides that, it hath a ſure end, with means to arrive thereunto: Nevertheleſs, as it muſt have an organ to work by, it hath much ado to fit it for his purpoſe, and make it ſerve his turn. Wiſdom is a thing hard to be found. *Diogenes* with a Lanthorn at noon was ſeeking for a wiſeman amidſt the wiſeſt Nation that was at that time: this indeed gives the weight to, and tries the intellectual faculties of the ſoul, as prudence doth to her operation, ordering our actions, and bringing them under her rules; it gives form to moral Vertues, which are not ſingle acts, but habits; and therefore difficult to be acquired: ſo that he who will have young men attain to't, ought betime to put them upon

giving precepts, allowing time and experience, till they be contracted.

When once they are formed, they produce admirable effects; for fidelity and truth of word and promise, *Regulus* is a known and extraordinary example, who had leave from the Carthaginians to go to *Rome*, to advise the Senate to make an exchange of Prisoners on both sides; yet contrary to his particular interest, and the expectation of his enemies, he diſſuaded them from it; which being done, he went back and ſuffered the cruel death prepared for him: namely, to be put up in a Tun, full of long and ſharp nails, and thus rowled to death: this is an heroical virtue. Of which in another kind we have an example in *Fabricius*, who being ſent to *Pyrrhus*, that King in two ways attempted againſt his probity. Firſt, knowing him to be poor, he offered him great ſums of money, which he refuſed, afterwards he thought to have frighted him with a ſudden bringing of an Elephant upon him; but he turning towards the King, and ſmiling, ſaid, *Sir, yeſterday I was not tempted with your Gold, nor to day frighted with your Elephant.* Of ſuch Roman and Heroical Virtues, Hiſtory doth afford us many examples; youth amongſt them being framed to it with precepts and examples of Parents, and by the care of a good Education: in which caſe they are ſaid to have ſucked Virtue with the Milk. It is related in the life of a worthy Outlandiſh Gentleman, that after his diſpute with Cardinal *du Perron* in the preſence of *Henry* IV, his Son ſaid, *My Father hath been ſacrificed to the Pope.* This coming to the King's ear, he was very

Du Pleſſis Mornay.

ry angry at it; whereupon one to excuſe it, ſaid, what a child of ſixteen years old hath ſaid, is not to be taken notice of: the King replied, *One of ſixteen of* du Pleſſis *breeding, is as much as thirty of another.* Let this be ſaid by the by, to ſhew how a good Education hath great influences to make a young man knowing and virtuous. Virtue is above all things under God and his Grace.

Marmore quid melius jaſpis? quid jaſpide? virtus,
Quid virtute Deus? quid Deitate nihil?

Virtue is indeed a precious jewel, which they that can attain to, are very happy: Moral virtues are millions of times more ſcarce than vices; but heroical ones are certainly the ſcarceſt of all, very extraordinary, proper to few rare men, to a *Hercules*, *Cyrus*, *Alexander*, &c. whoſe way was, *Parcere ſubjectis & debellare ſuperbos*, a rare courage and valour, and an extraordinary generoſity, have been ſome of the virtues of Heroes. Virtue is not of one act, but of many. Now if there be ſo few heroical actions in the world, how much fewer muſt be the virtues? It is not enough to have a fine Wit, a good Underſtanding, Reaſon ſtrong, well regulated Paſſions, a good Nature, great Parts, and a Soul capacious of great and heroical things; occaſions of exerciſing theſe virtues muſt concur with thoſe diſpoſitions, and capacity be put to many great tryals, or elſe no heroical virtue, no advantage but what accidents may happen to afford unto a man once or twice in his life time: ſo that it muſt be concluded, that few in the world are capable of tranſcendent actions, or elſe want occaſions to ſet them forth: yet this ſhould be no

discouragement to those who would infuse a desire of it into youth; for though it be not easie to come to't, yet it is not impossible, as it hath been in some, it may be in others; therefore nothing is to be neglected: This like seed in the ground ripeneth and cometh to maturity. Hear what a Heroe *Æneas* saith to his Son,

Disce puer virtutem, ex me verumque laborem,
Fortunam ex aliis ——
Tu facito mox cum matura adoleverit ætas
Sis memor —— *Et Pater Æneas & avunculus excitet hector.* Virg.

This may be an argument to excite youth to virtue, to commend to them the virtue of their Ancestors, whose footsteps they ought to tread upon; because thereby they attained unto honors and dignities: Certainly, if they have any good inclinations, it will work in them a desire of imitation. Thus *Alexander the Great* attained to the perfection of *Achilles*, whom he took for his pattern; therefore he was seldom without *Homer*'s *Iliads*, which he used to lay under his Pillow: and it is beneficial to take one to be his pattern, as he did. *Homer* amongst the Greeks, and Virgil amongst the Latins, in matter of Heroical Virtues ought to be consulted; for in their Books, *ex professo*, under several names they have given us an exact Character of great, wise, valiant, and virtuous men; in which kind of writing for certain they ought to be esteemed true Masters, and best Authors: but this subject being not so proper for this place, because Breeding and Travelling do not make youth do great things, but fits and disposes

poſes them for it. This is only a leader and a guide to action, when they are raiſed to preferments, come to riper years, and in a capacity of doing their Country ſervice, then directions to heroical virtues would prove fit and ſeaſonable; but that ſhould be the work of another Treatiſe; for here I intended only to carry him to travel, and then bring him home, and not ſhew him what to do, to get to a ſettlement, when he is come thither.

Therefore to carry on my deſign, I would adviſe the Governor after the nine or ten months appointed to ſettle in a place are over, to remove; but if they have time, I think it would not be amiſs to ſhew him the Sea-coaſts of *Britany*, before he leaves the River *Loire*; for by reaſon of the neighborhood one cannot tell what occaſion he may meet with hereafter, thereabouts to ſerve his King and Countrey; therefore when he travels by thoſe parts, he muſt obſerve the ſituation, and the ſtrength or weakneſs of places: the ſame he ſhould do of *Normandy*, of all Sea-Towns there: when he is come to *Rouën*, ſo of all the Sea-Coaſts of *France*, and of other Nations he comes amongſt; becauſe our Nation being ſo potent at Sea, one cannot tell what occaſion hereafter he may have to lead Fleets or Ships into thoſe parts, either as friend or foe; for any thing relating to Navigation may prove very neceſſary for every Engliſhman; the ſituation of the Countrey being ſuch, that we can have communication with no other Nation, but by the means of the Sea.

I had almoſt forgotten to ſay, that as commonly at home in Schools young Gentlemen are kept ſeven or eight years in learning that which they

ſhould

should be taught within half of that time at most, whereby much of their time is lost: so abroad they will meet with those Masters of Exercises, who for some interest of little money will be a whole month in teaching that which they could learn in a week: this the Governor is concerned to prevent.

But before he leaveth the place he hath been at, all this while, he ought to take leave of his friends and acquaintances in't; giving them thanks for their civility, either in receiving his visits, or making theirs to him: then in case they can conveniently give him any Letters of commendation to their Friends, in the places he is to go by, he may ask of them that farther favor: but let him chiefly be careful to leave behind him no bad name, but give every one his due, and discharge all debts he hath contracted there. An honest man never loves to go out like a snuff, and leave a stinking smell behind him, but rather he will so depart from a Town, as that he may dare to come thither again and be welcome.

As he goeth through the Country, let him (besides what I said before) exactly enquire of the chief Families of every Province, as afterwards he must do about the greatest of the whole Kingdom, in time and place: This gives a great light and help to understand the constitution and interests of a State, specially that of *France*, where great men have much power and influences: and as that is a large Country, he may observe the different temper of the Inhabitants of the several Provinces; in some places they are more hasty than in others; as in *Gascony*: and formerly the Forlorn Hope of their Armies consisted of *Gascons*, fit for a quick and speedy execution. In other Provinces men are fitter

fitter for Horſe than for foot. Thoſe who are nearer the Sea-ſide are better than others for the Sea; thoſe who are amidſt Mountains are good to keep or force difficult paſſages; ſo towards the Pyrenean Mountains, or other; as in the *Sevenes* and the *Alps*, they climb up high Hills and Rocks, and are fitter to endure hardſhip, not being ſo impatient as others are. Now out of the knowledge of this, the uſe will be in caſe one had to do againſt Armies compoſed of theſe ſeveral ſorts of men, he could better know how to deal with them, with tiring or taking other advantages over thoſe who are impatient, drawing into level ground thoſe who are uſed to Mountains, keeping in Plains, when ſtronger in Horſe, or in harder places when ſtrong in Foot: and though every one hath no occaſion to be a Soldier, or is not fit for it, yet 'tis well for every one to know how to defend his King and Country, how to repulſe a Foreign Enemy, or how to diſturb others at home, when our Princes think fit ſo to do: for though Kingdoms be not ever gotten or preſerved by the Sword, yet without it they cannot be maintained; for all Councels in the world, except they be back'd with Sword and Authority, and be in a martial poſture, will be ſlighted, and not cared for, *Silent leges inter arma.*

France is a potent Monarchy, of a large extent, very full of daring and induſtrious people, from *Dunkirk* to *Bayone*, waſhed with the Ocean, and the Southerly parts with the Mediterranean, defended by the Pyrenean Mountains from *Spain*, by the *Alps* from *Italy*, and by ſtrong places upon her other Frontiers it hath a door into *Spain*, by the ways of *Perpignan*, and *Bayone*; into *Italy* by *Pignerol*, into *Germany* by *Briſac*, and many ſtrong places

In his Book *Pietra del' Paragon.*

places in the Low-Countries: this Kingdom, as *Boccalini* saith, *is a land, where at any time one can sow seed, and a Sea where one can sail with every wind*; and this so conveniently seated to disturb so many other parts of Europe, and all commanded by an absolute Monarch, makes it the more considerable in it self, and formidable to her enemies; and indeed that Nation, except in case of civil Wars, or with *England*, hath ever more offended others, than defended her self: These general things, and others more particular, ought exactly to be observed by Strangers when they come into those parts, the more because of their present flourishing condition, which makes that Crown have so considerable influences upon most Counsels and affairs of Europe, which through her credit, interest, and friends she doth balance.

The present war hath made some alteration in this.

But this subject is so vast, that the meanest capacities can observe much of it, and have matter enough to exercise themselves about; therefore I account it superfluous to enlarge upon so ample a subject; They who have mind to know more of the particularities of the *Grand Tour*, may hereafter read some observations of mine on the Voyage of *France*, which may be a guide to a Traveller into that Country: and suppose one leaves his Winter Quarters, or the place he hath been at all this time, about the middle or latter end of *March*, according as the season or company prove; in *May* he may be at *Lyons*, the great Rendezvous of all those who intend for *Italy*, and yet have time enough

enough to ſtay and ſee every curioſity by the way, and to get information of things neceſſary to be known: after ſome few days reſt at *Lyon*, if he hath a mind, he may go for *Switzerland*, by *Geneva*, and beſtow a matter of ſix weeks time in that journey, which he may begin in *June*, and come back in *July*; for the Climate of thoſe parts not being over-hot, a man may conveniently travel there in the middle of Summer: then he muſt ſettle at *Lyon*, till it be time to go for *Italy*, which is uſually in *September*; for one muſt not be too late to paſs the *Alps*, for fear of an early Winter. Whilſt he is at *Lyon*, let him learn the Italian Tongue, and get the beſt information he can of *Italy*.

There alſo he muſt ſee the company of diſcreet and virtuous Women, the better to underſtand affairs of thoſe parts; and in caſe he could not ſwim before, if he can conveniently and without danger learn it, 'twill be very well; for whether a man Travels in *France*, *Italy*, *Germany*, or *Holland*, one goes by Water ſometimes, and in caſe of a miſchance he can ſwim for his life, the *Seine*, *Loire*, *Garonne*, *Saone*, and *Rhone* in *France*; *Po*, *Ticino*, *Adige*, *Tyber*, in *Italy*; the *Rhine*, *Danube*, *Main*, *Nekar*, *Elbe*, &c. in *Germany*; the *Rhine*, *Vahal*, *Maes*, and *Iſſel*; in the *United Netherlands*, the *Scheld*, *Lys*, *Sambre*, *Moſel*, &c. In *Flanders* or thereabouts, a Traveller hath often occaſion either to go long Journeys upon, or elſe to croſs them. Now when a man is upon theſe Rivers, and can ſwim well, he is neither ſo fearful nor ſo much in danger as others are, whereby he hath more pleaſure in thoſe journeys: ſome when they travel

Solon ordered this by a Law.

travel, buy ſome of the Rarities of Towns and Countries, which are leſs cumberſome and eaſier to be carried, to ſhew and keep them when they are come home: but herein they ought to be ruled by their purſes; in ſome places are good Arms, in others good works of ſeveral ſorts; in others perfumes, eſſences: ſo that when a Traveller comes into a place, he will do well to enquire what things are eſteemed in't, and ſent to Foreign parts: others learn what fine things are taught in ſuch places: as for inſtance, in *Geneva* are thoſe who teach to carve all manner of Fowl, nimbly and neatly, which at Table one hath daily occaſion to make tryal of; in other places ſome teach quick tricks of the hand, with Cards, and the like; whereby often one doth divert a company. Sometimes alſo in his travels one meets with men who have ſome curious ſecrets, whereof ſome are pleaſant, others profitable, and others both. Upon ſuch occaſions I would not have one to grudge little monies or time to learn it, whether they are ſecrets of Nature, or of Art. And though I know the genius of men to be different in this, for every thing doth not pleaſe every one; yet I believe in the great variety there is of ſuch things in the world, every one will find one thing or other wherewith to pleaſe himſelf: and let that be noted here, which I have hinted before, that to make one ſucceed in things he undertakes to learn, four things are neceſſary; the firſt is, a diſpoſition in him, conſiſting in a good underſtanding, a quick apprehenſion, and a happy memory. The ſecond inclination, for except one hath a mind to't, he can hardly ſucceed in't. The third application, *labor improbus omnia vincit*, and aſſiduity overcomes great

great and many difficulties. Fourthly, there ought to be a good method in the teacher.

Our Travellers being ready to go for *Italy*, their care must be to know which is the best, safest, and most convenient way, and wherein more things are to be seen; there is more than one way from *Lyon*, whereof some meet again not far off; but however they differ, beyond the *Alps*, *Turin* is the usual place for a rendezvous on the other side of *Italy*; there people do not account themselves to be Italians, by reason of their neighborhood with *France*; nor French-men because within the limits of *Italy*; of which their Sovereign is one of the Princes: they think themselves to be somewhat between both. Hence it is that in that City they ask whether you go into *Italy* or into *France*; there they have much of the French Language and Fashions: but this being passed, travellers must resolve upon new fashions and customs; for the manner of life is clear different from that of *France*, and a Traveller is to begin here as much as when first of all he came out of his Country. No such thing here as society in the way of *France*, no such freedom and liberty as is there, no keeping company with virtuous Women; men themselves are not communicative, but retired and shy of what company they come into; which before they do, they consider whether or not they can be better for't; if so they frequent it, otherwise they forbear, because they are very much interessed in every thing they do: there men of business speak seldom positively to a thing, but they will have one to guess what they mean, being careful to give no grounds to men, hereafter to tell them, you said so and so, they speak by sign and gestures, as much

much as others do with the tongue. The Italian temper is generally wary, suspicious, prudent, cunning, revengeful, and covetous; but indeed many good things are to be learned from them, wherein a great wisdom and dexterity must be used: amongst them one ought well to look to his tongue, so as to speak no offensive words, which is a quality necessary, not only in *Italy*, but every where else; specially when great men are the subject of our discourse: of the danger whereof are many notable examples in *France*, thus.

See my present State of *Italy*.

In a conversation between three great men, of which Cardinal *Richelieu*, then chief Minister, was the subject, after a long censure of his actions, and ministry, one concluded he ought to be beheaded, but the other said, his dignity of Cardinal should secure his life, but would have him banished out of *France*; but the third said, herein we could not find our security, for he would raise us troubles from thence: therefore the best way would be to commit him to *la Bastille* (the Tower of *Paris*.) This Conference having been reported to him by *Monmorency*, whom afterwards he caused to be beheaded, he remembered it, and upon occasion retorted the Sentence upon every one of them; for Marshal *Marillac*'s head was cut off, *Toiras* was made to run out of *France*, and *Bassompierre* was sent to the *Bastille*, and kept there all the Cardinals life time. Indeed 'tis very unfit for private men to speak ill of those who are in publick places, who seldom fail to hear of it, and at one time or other will find occasions of being aven-

All three Marshals of *France*

avenged; also 'tis certain that very often a private injury done to a publick person will sooner be resented than if it had been done to him as a publick one, or against the State; ever personal injuries being more sensible than those which are against the publick; as 'tis natural to reward particular more than publick services, so to punish particular faults against Superiors, more than publick ones; men being not so sensible of general as of particular things: a private man can be troubled at a publick loss, but not so much as of his own: the punishment inflicted upon one for contempt of Authority, is but politick, when vengeance for contempt of the person is natural, and consequently more sensible: but this is the truth, there is such a connexion of the person with the office, that one is never offended, but it doth reflect upon the other.

The passage I related just now, about that great Statesman who in that Kingdom was so potent, as to destroy his enemies, very considerable men, puts me in mind to observe how sometimes it is dangerous to make a Minister or a Favorite too great, for two accounts; one is, that his Fortune being raised above that of all the rest, is envied and hated by the rest, or most great men in the Kingdom, who ever take this as a pretence for all disturbances they go about to raise in the State; the other is in reference to the Prince himself; for when the Minister doth distribute all graces and favors, he makes friends and creatures to himself, and by these and other means he may so settle his Authority, that it would prove hard for his Master to throw him down in case he had a mind to't: and having tasted so much of the sweetness there

is in commanding, wherein he hath ſo great a ſhare, his ambition might raiſe his thoughts to take it wholly to himſelf; for having already the power, it would not be difficult to get the name of it, and to blow off that ſhadow of Authority, which his Maſter doth retain: the example of the *Maires du Palais* hath clearly ſhewed this in *France*.

The fortune alſo of ſuch extraordinary Favorites is not ſure, not only from the ſide of all thoſe who ſtrike at it, but alſo from the Princes part, who ſometimes conceiveth jealouſies; ever fomented by the other's enemies. *Joab* was a wiſe man in this caſe to prevent the jealouſie which *David* might have had in caſe he had taken the City of *Rabbah*; for he ſent word to him to come up and take the City, which could hold out no longer, *Leaſt*, ſaid he, *I take the City, and it be called after my name*——He knew how after *Saul* had heard once the people ſay, *Saul hath killed his thouſand, and David his ten thouſands*, he could never abide him. *Lyſander*, *Alcibiades*, &c. *Scipio Africanus*, after conſiderable ſervices done to their Countrey were exiled by their Republicks. *Juſtinian* after very important ſervices received from *Belliſarius*, turned him off, took away his whole Eſtate, and upon a meer, though groundleſs jealouſie of State, cauſed his eyes to be put out. *Hernando Gonſalvez*, juſtly called the great Captain, who finiſhed the Wars of *Grenada*, beat the French out of *Naples*, and who remained true to, and ſtood by his Maſter *Ferdinand* of *Arragon*, when the reſt of the great men fell to his Son in law

2 Sam. 12. 27, 28.

1 Sam. 18. 7. 8.

Philip

Philip of Austria; yet after all, these services were forgotten, and he turned out of all employment unrewarded, without the least reason or pretence. The consideration of this made *Machiavel* advise those who, through their virtues, were raised to great fortune, *either to leave it betime, and of their own accord, or else to maintain it by force:* His ground and reason is, because usually men miscarry for following a middle way not willing to be either very good or very bad.

Now the reason of such usage is when men are raised to such a height of greatness, as doth in the least over-shadow the sovereign authority, though these great men do not abuse it; yet this, Princes are jealous of, and either are forced with this jealousie of State, not to be just to them, in not rewarding them, for fear of putting them in a posture or capacity of doing harm; or else, if they see them unrewarded, their presence seems to upbraid them of unthankfulness and injustice, in denying Virtue that reward which is due to it: for every time a Prince looks upon such a one, his services do claim what they have deserved; for as liberality and generosity, rewards and pains, are effects of the justice of Princes, those who have grounds to hope for the one, as those who have done amiss to be afraid of the others; yet we must always stand to this truth, that when a Subject hath ventured his life, and done all he is able for his Princes service, he hath done nothing, but what was his duty to do: only this is a bad precedent, and discourages others to do the like, in case they were able: as it fell out to *Justinian*, who having undone *Belisarius*, as I said just now, as soon as *Narses*, another General of his, did

find he had a mind to begin with him, he left him off, and joyned with the Goths; whereby his affairs in *Italy* were undone; very ill done of him: for though his Maſter had not well done by him, he ought not to have rebelled: but 'tis uſual to hear men ſay, 'tis good to become wiſe at the coſts of other men.

Felix quem faciunt aliena pericula cautum.

Here I muſt obſerve how 'twas not only the fear in *Narſes* of being ſerved as *Belliſarius* had been, that did work in him the reſolution of acting againſt his Maſter: It was alſo an effect of the contempt of the Empreſs, becauſe ſhe heard what he had begun to act, ſhe ſent to him that a courſe would be taken to bring him to ſpin amongſt women (for he was an Eunuch, uſed to be a keeper of Women) to which he returned this anſwer, that *he would ſpin ſuch a thread as her husband and ſhe could never untwiſt.* This ſhews how thoſe who are in power to do hurt, may not without danger be uſed with contempt; for ſlight and contempt are ever more ſenſible than injuries: For this cauſe *Caligula* was killed by *Caſſius Chereas*, and *Quintilianus* made a Conſpiracy againſt *Nero*.

Here I do not intend to ſpeak of thoſe who abuſe Princes favors; for ſo doing they deſerve their misfortunes: becauſe, being from a low condition raiſed to a great height of favor, they are like thoſe men, who being uſed to keep in low places, if they be lifted upon the top of a Steeple, as they look down to the place whence they came up, their head turns, they grow giddy, and do not know what they do: juſt as if they had been lifted up ſo high only to make their fall the more precipitate, dangerous, and more conſpicuous.

Many

Many who upon a ſudden are raiſed from a low to a great fortune, are like one who from a Dungeon or any dark and blind place, being brought to a great light, have their eyes dazled with it, and all objects above them appear of a different colour from what they are; therefore 'tis the prudence of a Prince to chuſe thoſe who are fit for ſuch places: though Subjects muſt acquieſce to ſuch a choice, when 'tis once made; for the Prince being the fountain of honor, may impart it to whom he pleaſes, yet therein he is chiefly to aim at the publick good.

But I muſt engage no farther upon this matter, which is not juſt of my preſent purpoſe, but occaſionally brought in, to return to the Travellers, whom I left in *Italy*; having only hinted to them ſomething of that journey: but if they deſire to know more about it, and how to benefit themſelves, let them peruſe my Relation of that Country. That which I made of the *Republick of Venice*, can ſhew them a method how to make obſervations about Principalities and Dominions; only let them know that moſt miſchiefs which in *Italy* befal Strangers, are upon the account of Women; as in *France*, about certain points of honor, and in *Germany* about drinking; therefore in *France* let him have a ſpecial care to avoid Quarrels, Women in *Italy*, Wine in *Germany*, and Gaming every where.

The 4th part of this Book doth ſpeak of it.

To order well the journey of *Italy*, when one is come thither, he muſt be reſolved upon two things; one is, how long he intends to ſtay there: the ſecond is, which way he intends to come out of it; for as he hath time in the whole allowed

him, he may accordingly distribute it into parts; for he who is to stay two years in *Italy*, will be longer in some places, than if he were to be there but one: and this as to the first. As to the second, some go only to see *Italy*; and as they went into't out of *France*, so they come back again into *France*: others go out of it into *Germany*. According then to the supposition I made before, that a Traveller will be ten months in *Italy*, and that he intends to come back into *France*, he may thus order his journey, according to the season he comes into that Country: some come in Spring, and pass there the Summer; others arrive in Autumn, and stay there a Winter, and part of the Spring; and this last is the best season: because they who come from Northern and cold Climates, will find the inconveniences of hot weather in Summer: for not being used to so hot a Climate, this and Fruits may happen to cause Fevers, Bloody-fluxes, and other distempers; I mean chiefly to those who are of a weak and tender complexion: For as to some others it is not altogether so, I can say for my part, I never found any such inconvenience in what Climate or Country soever I have been with the use of sobriety and temperance, which I thank God for. Now when a man comes into't in Autumn, this and Winter being seasons more moderate than Summer, one uses himself by degrees to the Climate and Country; in those parts heat and dust being very troublesome in that time of year, though in some more than in others; not only because some are hotter than others, but also by reason of the remedies they enjoy in some places, which others do want: for in the Dukedom of *Milan*, and other parts of *Lombardy*, there are several

veral channels of water, wherewith when they please they can water the High-way, which cools it, and allays the dust: but they who travel in Summer, do't in the night time, and rest a great part of the day; which also is observed by those who are in Town: for Italians say in a Proverb, specially at *Rome*, that none but French-men, mad men, or dogs use to walk or go about streets in Summer, about the middle of the day.

But before I shew our Traveller which way to steer his course, I must give him one advice or two; the first is, to take Bills of Health from whatsoever Town he goes away; for being very sorely afraid of the Plague, they are very strict in often keeping Guards to question whence one doth come. Herein they are severe, indifferently to all, and let in no body till after a tedious *quarantena*. The second advice is, to make provision of a good Bridle, Saddle, and things belonging to't; for in many places one is sadly put to't for these three things. Thirdly, he must take heed what Books he carries; for if they be Latin or Italian, forbidden, not only they will be lost, but also they may bring a man to a great trouble about it. Fourthly, let him take heed what Arms he carrieth; for Daggers, Stileti, Pocket-Pistols, and long Knives with points, in most places are forbidden under pain of death. Fifthly, he must beware of the Inquisition, and therefore ought carefully to avoid speaking against the Pope or his Religion. Sixthly, I must add one thing more about Diet, to be sober; for their meat and drink are hot and nourishing, and apt to give surfeits; also to avoid drinking much of their cold and frozen waters, which are too commonly used

there against the heat of aliments and weather; but which often prove worſt than the Diſeaſe, ſeveral dying for drinking too much of them, Laſtly, becauſe few of our Engliſhmen are uſed to Oil, they would do well to accuſtom themſelves to't; for moſt of their Sauces are made with it: Butter there being very dear and ſcarce in moſt places.

As our Travellers did in *France*, ſo in *Italy* they muſt chuſe a place in which to ſpend moſt of their time; whereof the moſt uſual are firſt *Rome*, then *Venice*; others ſtay at *Siena* or *Florence*: For certain *Rome* is the beſt and fitteſt place of *Italy* for Travellers to be at, by reaſon of the great liberty ſtrangers enjoy in't, of the number of Arts and Exerciſes to be uſed there, and of the variety of ancient and modern Curioſities to be ſeen, and of the pomp and ſtatelineſs of that Court, and of the many Cardinals, Princes, Embaſſadors, and other publick Miniſters. *Venice* is remarkable for the rarity of the ſituation, the wiſdom of the Senate, the antiquity and fame of the Republick; a month or ſix weeks time is enough for a ſtranger who hath no buſineſs there to be in't, according to their ſaying, *O Venetia chi non te vede, troppo te prezza, chi troppo te vede ti ſprezza.* The beſt time to come to it, is either in Carnaval time, or Aſcenſion-day. Some ſtrangers at *Siena*, ſpecially *Germans*, by reaſon of the priviledges that Nation hath within all the Grand-Dukes Dominions, becauſe the Language is good there, and by reaſon of the late Prince *Matthias*, keeping his Court there: but moſt of all ſtrangers flock to *Rome*, which he who is to come

See my preſent State of *Venice*,

come back into *France*, and to ſtay ten or twelve months in *Italy* may do in this way.

From *Turin* he may go the ſtraight way to *Aſti*, and other parts of *Monferrat*, to *Alexandria della Paglia*, *Novi*, *Gavi*, *Ottagio*, to *Genoa*; thence take a *Felucca* to *Lerici*, where take Horſes through *Sarzana*, *Maſſa*, and ſo either to *Via Reggio*, by the Sea-ſide, or on the left hand to *Luca*, which I think is the beſt, to *Piſa*, *Legorn*, back to *Piſa*, ſo to *Florence*; this is the uſual way: but from *Genoa* he may take another way through *Tortona*, *Voghera*, *Pavia* to *Milan*; thence to *Cremona*, *Piacenza*, *Parma*, *Regio*, *Modena*, ſo to *Florence*, or elſe to *Bologna*, *Piſtoia*, *Luca*, *Piſa*, *Legorn*, and thence to *Florence*; for a man may ſee both ways, thence through *Siena*, *Viterbo*, and *Caprarola* to *Rome*: Herein I name not every petty place, but only thoſe which are of ſome note. To do all this, and to ſee *Turin*, with the Duke's Pleaſure-houſes about it, he may beſtow ſix weeks or two months; ſo that after this rate, againſt the beginning or middle of *November* he will come to *Rome*, which is the fit time for it; not being very ſafe to come to't till *October* be over; becauſe the air of *Campagna Romana*, through part of which he muſt go, is uſually corrupted, and ſomewhat infected in Summer, through the violence of heat; but in *October* the wind beginning to blow, and rains to fall do purifie it, which it muſt have time to do.

Akind of Boat.

After ſome few days refreſhment at *Rome*, ſome uſe to go to *Naples*, which is a fortnights journey to go and come, and ſee all curioſities thereabouts; whence ſome uſe to go into *Sicily* in a Felucca to

ſee *Meſſina*, *Palermo*, &c. and there wait for ſome opportunity to go and ſee *Maltha*; which Iſland is a whole Fortification: and ſo having ſeen it, to come back again the ſame way, which is uſually a month or five weeks journey from *Naples*, ſo back to *Rome*; where if one goes no farther than *Naples*, he can come back about the beginning or middle of *December*, and there ſtay till after Eaſter to ſee all Ceremonies uſed in the week by them called Holy, which will be whole four Months; ſo he will alſo ſee thoſe of Chriſtmaſs; but if he goeth to *Maltha*, he can hardly come before *January*: but in caſe it were not convenient for him to go his journey to *Naples*, immediately after his being come to *Rome*, it may be put off till Lent, at which time ſeveral undertake it: and indeed it is then a fitter time for thoſe who have a mind to go to *Maltha*.

Whilſt the Traveller is at *Rome*, let him learn the Virtues, and avoid the Vices of the place; there he may well ſatisfie himſelf, if he hath a mind to learn Picture-drawing, the Rules of Architecture, and Sculpture; of which I would have him to know ſo much as to be able to judge of, what is well or ill done in thoſe Arts: there alſo he may learn Muſick, whether vocal, which though at firſt ſeems not ſo pleaſant to the ears of thoſe who are not uſed to their way of it, yet certainly it is very learned; or with inſtruments of Muſick, of which there is a great variety; but the Gitar is the moſt uſed amongſt them: but elſewhere I have ſpoken at large of this, therefore I muſt no longer inſiſt upon it.

From *Rome*, by the way of *Loretto*, *Ancona*, *Fano*, *Senegaglia*, *Peſaro*, *Rimini*, and other parts of

of *Romagna*, one must go to *Bologna*, or *Ravenna*; thence to *Ferrara*, so to *Venice*; whence through *Padua*, *Vicenza*, *Verona*, the *Mantoan*, and some other Cities of the Republick in *Lombardy*, through *Milan*, one may return to *Turin*, and into *France*, or else upon his leaving *Venice*, he may take a progress to *Mantua*, and some of the places of the Republick, as *Cremo*, *Brescia*, *Bergamo*: Thus before he hath seen all this, the time intended to employ in *Italy*, will be nigh expired, from *September* till *June* exclusively, makes just ten months; and if he were to stay longer in that Country, I would advise him to spend it at *Rome*, where if he could be a whole year, it would be the better. When I said ten or twelve months, those two months I add in consideration of the Voyage of *Maliba*, of which the time cannot be certain just to a week, because the Seas are to be crossed.

But in case a Gentleman's journey into *Italy* was so ordered, as to come into it in Spring, he must pass the Summer in *Rome*, where he ought to be before *June*, for then 'tis accounted very dangerous to come into't, though at any time one may come out, but not lie in any place within *Campagna Romana*, that is, about forty miles from *Rome*: There in Summer time they change night into day; for from nine of the Clock, till six at night, they read within doors, and do something, or else sleep in the afternoon: after that time people begin to stir abroad, to take the cool air; for as God hath provided in every Countrey a remedy against inconveniences felt in't, at that time commonly bloweth a cool and refreshing wind, which coolness is helped with their watering of some streets, and places, where company meets in Coaches;

then

then they ſit up, and go to and fro a great part of the night, till two or three in the morning; and when they are a bed at night, they dare not leave open their windows, for fear of catching ſome diſtemper: for my part, who have been there Winter and Summer, with the uſe of theſe things I found no alteration in me, *Quando ſpirava il zefiro, e quando tirava la tramontana.* But I left the Traveller in *Venice*, diſpoſing himſelf for his journey into *Germany*, which he muſt begin either upon the later end of *June*, or at the fartheſt the beginning of *July*, which is the fitteſt time to Travel in *Germany*, ſpecially for one who cometh out of *Italy*: upon which account he will feel no great inconveniency from the heat; there being a great difference between thoſe two Climates, ſpecially when he goeth Northward more and more. But I muſt ſay few things concerning that journey.

Before one leaves *Italy*, I wiſh him to get what introduction he is able into the German Tongue; as alſo ſome information of that Country, which indeed is a very ample ſubject: to know the Fundamental Conſtitutions of the German Empire, is a fit and a proper work for Stateſmen; but ſomething of it muſt be known by Travellers; for one who goeth into a Countrey where he hath no particular buſineſſes, ought to put this queſtion to himſelf, what is it I am going to do or ſee? therefore it is neceſſary for one to know thus much of it. When the Roman Empire of the world was divided into Eaſt and Weſt, the former into the Family of the *Paleologues* continued fixt in *Conſtantinople*, but the later in the hands of *Charles the Great*, turned to be ambulatory, ſometimes in *France*, *Italy*, at laſt was ſetled in *Germany*; not with

with that glory it was in before, by reason of divisions between Emperors and Popes; so that this was very well represented by the Prophet *Daniel* with the legs of *Nebuchadnezzar's* Statue; and with the feet partly of iron in the Turkish, partly of clay in the German Empires; yet at present all Christian Princes give place to the Emperor; and certainly *Germany* is in power and dignity, the most considerable State of any in Christendom, by reason of the extent of its Dominions, of the number of its Princes, which makes the Emperor to be called *Rex Regum*, King of Kings; and in the martial temper of the people: but these advantages, that potent body doth not enjoy by reason of so many contrary and different interests of the Princes and States that compose it, upon the account of Religion, States, and Families interest, which have made a lamentable division in that Countrey; which through their fears, animosities, and jealousies, is gone so far, that they have called in strangers and foreign Powers to balance and bridle the Authority of one another; and the Authority of the Emperor hath been so curbed, that now it hath but a shadow of Authority divided between him and the States, represented in a Diet which is fitly signified by the Imperial Arms of an Eagle with two heads, of an equal height and bigness. This Dignity of late hath been as good as entailed upon the House of *Austria*, upon the occasion of some of her hereditary Countries, and the Kingdom of *Hungary*, and part

Dan. 2. 33.

At present all *Germany* is united with the Emperor upon the account of the present War, which being ended, likely things will be as before.

of

of that of *Bohemia*, which are a Bulwark againſt the Turk, to thoſe parts of Chriſtendom.

The Diets I mentioned are compoſed of three Bodies or Colledges; the Electoral, that of Princes, and the third of the Imperial Cities; the Emperor ſends one there to repreſent him, and take care of his concerns, who is the Preſident or Speaker of the Aſſembly. Under, and next the Emperor are ſeven Electors, of which the three Eccleſiaſtical, *Mentz*, *Colen*, and *Trier* have that Dignity, only as perſonal, and by Election; but the four Secular are by right of Heritage and Succeſſion; theſe are the King of *Bohemia*, Prince *Palatin*, *Saxony*, and the *Brandenbourg*, but of late that Dignity which of right belonged to the *Palſgrave* hath been divided and imparted to the Duke of *Bavaria*, with this condition, that in caſe any of the two Families, or rather Branches of the Family be extinct for want of heir males, the whole Dignity, with the Upper Palatinate ſhall be devolved to the other: But this hath been a ſad renting, cauſed by a lamentable War, which already in the laſt Election of the Emperor, hath been the occaſion of much trouble, about the place of Vicary of the Empire, and like to prove the diviſion and deſtruction of the Empire, in caſe the Electoral Colledge ſhould happen to be divided equally in matter of Election; for there being now eight, the caſting voice is taken off; beſides the wrong done to the illuſtrious Family of the Count Palatin,

After theſe Families come others, which though they have no vote in the Electoral Colledge, yet they enjoy it in the Imperial Diets; and theſe are of ſeveral ſorts, as Dukes of *Brunſwick* and *Lunenburg*

uenbourg, *Wirtemberg*, &c. Markgraves or Marquesses, as *Baden*, &c. Landgraves, as *Hessen*, &c. and several other Princes of the Empire. There are also several Imperial *Hans* and Free Towns; but of late this last sort hath been diminished; for the Bishop of *Munster* hath subdued that City, the Elector of *Mentz* that of *Erford*, *Brandenbourg* that of *Magdebourg*, and the Elector of *Colen* hath more than once threatned the City of that name with the like usage: What ornaments must so many Princes and their Courts be to a Country; for though some be weak, others are very considerable.

Now to see these Princes Courts and Countries, strangers go into *Germany*, wherein they have a great choice; seeing there is such a variety: and as some of these Courts are well ordered, so others are ill regulated in point of drink, in the excess whereof they sin very much; Kettle-Drums and Trumpets are the instruments used in those Courts: Bears, Wild-Boar-Hunting, and the like are their Sports: so that if a stranger will be welcome to many of them, he must drink, and seem to delight with them in these and other Martial Exercises. When one lights upon such company, he is often forced seemingly to be drunken, to avoid being so indeed; for then they let one alone: but withal, there are those Courts where sobriety is practised by several or by some. The German temper is sincere, constant, and high (specially the Nobility) with thelr inferiors; for the people is kept low by the Gentry, and they stand so much upon the title of a Gentleman, that often one who is poor will scorn to marry the daughter of one who is not such, let her be never so rich. But the com-

commonalty is very well in Free and Imperial Cities, becauſe they are a kind of Republicks. And now I am upon the temper of Germans, I muſt not omit to ſet down two excellent Diſtichs, or four Latin Verſes, above the different temper of ſome Nations,

Hiſpanus, Gallus, Germanus, Vaſco, Sabaudus,
Conſtans, inconſtans, fidus, avarus, inops,
Victum, veſtitum, promiſſum, furta, labores,
Temperat, alternat, ſervat, adauget, amat.

This is to be underſtood of the generality of thoſe Nations; for 'tis not true of every one in't: and withal, it is according to common opinion.

But becauſe ſtrangers do but go by places in *Germany*, and ſtay only to ſee what curioſities are in them, I need not much to inſiſt upon their faſhions and cuſtoms, which according to places differ much: Beſides that, many who have been in *France* do underſtand the Language, and Faſhions thereof; which, if a ſtranger practiſes, they are well ſatisfied with him; for of all the Nations of Europe, this moſt of all eſteems a French Breeding: therefore other Nations do not uſe to go into *Germany* to learn Education, except it were in Martial Affairs, or in point of Trade, at *Hambourg*, *Lubeck*, *Franckfort*, and *Leipſick*; the two laſt both famous for the great Fairs kept there, and *Franckfort* beſides, for the Election of Emperors: yet in many Princes Courts are Maſters of the Horſe, and of ſome other Exerciſes; as at *Dreſden*, *Berlin*, &c. but to my mind the beſt place in *Germany* for Education of Proteſtants, is, *Heidelberg*, where is a Court; there being very few

few ſo well civilized, but none more than it is: where ſobriety reigneth, all manner of Exerciſes are to be learned; and it hath a famous Univerſity for Learning: beſides that, it is ſeated in a Countrey (the lower *Palatinate*) called the Garden of *Germany*, moſt part of it lying along or about the *Rhine*, with plenty, delicacy, and variety of all things, when it is not the ſeat of War. Of all the Courts of German Princes that of *Brandenbourg* is to my mind the more ſtately and numerous, and I have ſeen ſome Royal Courts inferior to it.

Of all Rivers in *Germany*, the two chief, the *Danube* and the *Rhine* are moſt convenient for Travellers, by reaſon of the depth of their water, the ſwiftneſs of their ſtream, and the length of their courſe, and the many good Towns upon both: others as the *Weſel*, *Elbe*, *Oder*, *Main*, *Nekar*, &c. are not ſo convenient; for the *Rhine* croſſes all *Germany* from South to North, and the *Danube* from Weſt to Eaſt. He who goes into that Countrey muſt uſe himſelf to lie upon ſtraw, for ſtrangers in Summer cannot abide to lie between two great Feather-beds, as the faſhion is in thoſe parts. In great places one is well treated, but dear; there being a ſet ordinary in moſt parts, Landlords are not uſed to over-reckon: wherefore there is no diſputing with them, as in moſt parts of *France*, but will be paid what they ask: when men of any faſhion come in, the Maſter and Miſtriſs of the houſe bid them welcome. In *Switzerland* he and the Landlady ſhake hands with their Gueſts, and he waiteth on them at Table; and both there and in *Germany* they expect as a token they are ſatisfied with their houſe, to hear this complement upon their going away, *I will lodge here when I come*

hither again. And if *Erasmus* was now alive, he would not find them to be so rude as he complaineth they were in his time. As to matter of Learning, this I must say of the *Germans*, their Wit is not quick, but they are strong and patient in their Studies and Labours, so that they know more things than others, though not so well, they seem to be more desirous to teach than to learn, and do at least as much delight in Writing as in Reading.

Colleg. diversor.

But I must remember I am not writing a Relation of *Germans*, therefore I am to insist onely upon that which is of my present purpose and compendiously too; so that having observed, that as in *France* they reckon by Leagues the distance of Places, in *Italy* by Miles, in most parts of *Germany* it is by Hours. I must now set forwards our Traveller towards this last Country.

Venice is the usual place of Rendevous for those who intend to go from *Italy* into *Germany*, there are daily occasions of those men who go to and fro out of one Country into the other, and according to agreement do furnish horses and as to Diet, defray Travellers, which is very convenient for those who do not know the Country, and understand not the Language; some go thorough *Grats* in *Styria*, and other parts of the Hereditary Countreys of the Archduke of *Austria*, to *Vienna*, to see the Emperors Court; they who delight to see strong Places, go thence thorough *Presbourg* to see *Roab* and *Komorrah*, and other few places belonging to the Emperor upon the frontier of the *Turk* of the remainder of *Hungary*, thence

thence they come back to *Vienna*, and so thorough *Bohemia* go into *Saxony*, and if they please, from *Dresden* thorough *Magdebourg* to *Hambourg*, where crossing the *Elbe*, they go into *Holstein*, so into *Denmark* and *Sueden*: others from *Vienna* thorough *Moravia*, step into *Poland* as far as *Cracow*, thence thorough *Silesia* and *Lusatia* to *Berlin*, to see the Court of *Brandenburg*, whence some have the curiosity to step into *Pomerania*, and then to *Dantzick*; but others thorough part of *Brunswick*, *Lunenbourg* and *Mecklebourg*, go to *Lubeck*, thence to *Hambourg*, whence those who do not go into *Sueden* and *Denmark*, go into the Dukedom formerly Archbishoprick of *Bremen*, *Westphalia*, so into the *Low Countreys*.

Others do not go so far into *Germany*, but directly from *Venice* they go thorough *Trent*, *Inspruck*, to *Munichen*, where the Duke of *Bavaria* keeps his Court, and thence to *Ausbourg*; whence they either go to *Ulm* to take water, to go down to *Vienna*, which I take to be the best way to go to that Court; or else from *Ulm* to *Stugard* in *Wirtemberg*, thence to *Heidelberg*, to *Franefurt*, so to *Mentz*, and then down the *Rhine* to *Colen*; *Noremberg* is one of the Cities of *Germany* most worth seeing; from *Colen* either one goes by land to *Brussels*, or else by water down the *Rhine*, and so to *Utrech* and *Amsterdam*, or upon the *Vahal* down to *Nimegue*, *Lovestein*, *Vorcum*, *Gorcum*, of which three places the *Dutch* Proverb says, —*Vorcum*, *Gorcum*, *Lovestein*, *nam ist graet*, Matcht is *Klein*; from these one goeth to *Dort*, *Rotterdam*, so to any parts of *Holand*.

He who travels into those parts, must know, that *Germany* was divided into upper and lower,

the upper is that which now is properly called *Germany*, the lower is now called *Netherlands* or *Low Countreys*, part whereof was called *Belgia* or *Batavia*; it contains seventeen Provinces, of which the seven United, from the particular one *Holland*, are named *Hollanders*, as the ten *Flemingers* from *Flanders*. Once all these Provinces were possessed by the House of *Burgundy*, which all with both *Burgundies*, part of *Suisserland* and *Lorrain*, *Charles le Hardy* or *Bold*, intended to have united and erected into a Kingdom, under the name of the *Kingdom of the Lion*, because a Lion is the Arms of most of those Provinces, but he miscarried in his design: all these *Low Countreys*, and the Country of *Burgundy*, otherwise called *Franche Comte'*, by a Marriage fell into the hands of the House of *Austria*. In the year, 1568. *&c.* these Countreys in the days of *Philip* II. King of *Spain* were by extraordinary oppressions in their Consciences, Lives and Estates, forced to take Arms, and thus beginning was given to that War which with various successes lasted till at last in 1648. by a Treaty at *Munster* and *Osnabruck*, 7 of these Provinces were by the *Spaniards* owned to be Soveraign States; hereupon is grounded the difference of *Spanish* and *United Netherlands*.

This Republick was founded not only upon *Dutch*, but also *English* Blood, witnesses the Battel of *Newport*, the Siege of *Ostend*, and several other occasions; although it be but new and modern, it is raised to a great height, and is become very potent by Land, but especially by Sea, therefore a stranger must see their Shipping, Storehouses, and strong Places, and be informed of their way of Trading, for herein doth consist

their

their ſtrength and riches; for the Province of *Holand* doth hardly produce any thing beſides Butter and Cheeſe; but they have great many Manufactures, whereby a great number of people is kept in exerciſe; yet, for all this *Holand* is a Magazine for all manner of Wares, there being a diſtribution made between the Cities, of the Trade in ſeveral things; for every great City hath her particular Staple Commodity: now, this Trade is much helped not only with the neighborhood of the Sea, but alſo of many Navigable Rivers, and ſeveral Channels of Communication between places, which are a great convenience for Travellers, carriage of Merchandize, and for Merchants, who, at a certain hour, can be upon the Exchange in a Town, and at another hour in another, things being ſo well ordered, that they are ſure within ſuch a time to be at ſuch a place. This people are flegmatick, therefore they ſuffered many oppreſſions before they could be brought to take up Arms, though now ſince they have been Maſters of their Liberty, and grown rich, there are ſome haſty enough amongſt them; they are alſo very patient to perfect deſigns, began by *French* and *Italians*, which are haſtier Nations; they are induſtrious, taking great pains, and very frugal; ſo that whil'ſt *Engliſh* Seamen will feed well, they are ſatisfied with a ſmall matter, and have but five or ſix men aboard ſome Merchant Ships, whil'ſt we have nine or ten in thoſe of the ſame Bulk, where charges being ſaved, they are able to afford Wares at a cheaper rate than other Nations; and as in matter of Trading, they are cunning and ſubtle, and withal rich;

to destroy the Trade of others, they will afford Wares at a cheaper rate, though with loss to them, whereby they will tire out Merchants of other Nations, who are not so monied as they; and experience hath shewed us how they have gone about (which, in part they have effected) to engross to themselves the trade of the whole World, which they understand as well, if not better, than any other Nation.

Those who know not these conveniences of Rivers and Channels, have admired how they could bring so many great Guns to the Sieges they undertook; but that which most of all was worthy of admiration is, that whil'st War lasted between them and the *Spaniard*, they sold Arms and Ammunition to their Enemies. The reason is, as long as they are Masters of the Sea, they are not afraid of wanting any thing, and they care not so much for an enemy by Land, provided they have none at Sea, for as long as their trade goeth on, they are able enough to maintain a War. I know some have written of them, that they are of a gentle nature, enemies to quarrels; which I will believe of several of them, but they must give me leave not to take this as a national Character; for though I have found there several of sweet and loving nature, yet so many faces slashed and cut with their *Steecken en Snee*, are signs of quarrels; besides that, in some places without doors, they hang Knives to shew that within such houses one may find that sport if he hath a mind to't; hence it is, that they who are willing to't, do touch the Knife; and I heard of some so skill'd in this sport, that with a Crown-piece sharpned round about

about, they have ſlaſhed the face of thoſe who with Knives after this manner were fighting againſt them; and though they ſay to me that this being to ſhew a ſport, is not an effect of quarrels, I will add, that men who drink ſo hard, and are ſo concerned as that Nation is, muſt often fall into quarrels; it is true, they do not preſently run one another thorough, becauſe uſually they wear no Swords, and carry no Piſtols.

It is true, they mind not much what other Nations call point of honour, the Motto of many being this, *No Honor but Profit*; and when they fall out about greatneſs, they uſe to ſay one to another, *If you be richer than I, you are the better man of the two.* A thing which indeed all ſtrangers are to obſerve, is their neatneſs and cleanneſs in their Cities, Market-places, Streets, Houſes, Goods, and Furnitures thereof, not ſo much as the leaſt ſign of a cobweb in any Room, nor of the excrements of a Fly upon a Window, whereof the Glaſſes are perpetually clear and ſhining, juſt as if they were new, any Keys, Locks, or other iron Works, are as if they were newly bought from the Smiths ſhop, the floors of the Rooms as well as the Roofs, are kept clean with Sand, and people muſt not ſpit upon, but in a corner they have a pot full of Sand to that purpoſe; and in ſome places they give Slippers to thoſe who are to come in: In a word, their Kitchin-ſtuff Veſſels, their very Stables, which are but few, or any other places in or about their Houſes, are extraordinary clean, ſo that in every ſuch thing, they are as clean as any Nation in the World; yet though their Table Cloaths

and Linnen be very white and fine, and their Victuals very cleanly dreſſed, I cannot ſay ſo of their eating of it, for promiſcuouſly they eat their Bread, Butter, Cheeſe, Dried Beef, Pork, which ſome will call naſtineſs; yet I dare not condemn the univerſal practice of a Nation, though ſuch things be not uſed in other Countreys, it being of the manner of eating things as we ſay of the taſte, *de quo non diſputandum.*

Profit and Liberty are the two things which moſt of all they are taken with, and good reaſon too, becauſe the firſt is gotten with great care, pains, and hazard, and the laſt was obtained with much difficulty, treaſure, and blood; yet, for all this, thoſe who have Means, are rich and ſumptuous in their houſes; for this they have learned by communication with other Nations. A thing wherein they are much to be blamed in, is, their being over indulgent to their children, by whom they ſuffer to be called Thou and Thee, injurious language, and ſeveral other abuſes of that nature.

Above all, let ſtrangers, ſpecially thoſe who live under Monarchies, be very careful of two things, the one not to blame that form of Government ſetled amongſt them; for it ſutes better with the temper of the people; neither is it fit for particular men, ſpecially ſtrangers, to talk againſt a Government inſtituted by the advice and contrivance of judicious and underſtanding Men, and continued by the wiſeſt and ableſt Men that have been and are there ſtill, much leſs, if a man receiveth protection from it, as all ſtrangers do; even it is not ſafe, in caſe any thing was wanting, or amiſs in't (as often it falls out

in

in other places) to tell his mind about it, because Innovations are lookt upon as dangerous to States, and with such discourses are fomented: But the second thing I would have strangers there to beware, is receiving principles contrary to that form of Government which is setled at home, for fear of causing of disturbances, and let them consider the same reasons, why Monarchy at home should not be altered, as I used, why those Countreys should continue in a way of Republick. This I would have the more to be minded, because of the danger there is of receiving such impressions, and corrupt principles in relation to the authority one is born under. This I speak, not only as to the Republick chiefly Democratical, as *Holand*, but also as to those which are wholly Aristocratical, as *Venice*. The cause of troubles in Nations, hath usually been either the eager desire of the Nobles to command, or else the violent love of people to their liberty, which principles the minds of both sides being once possessed with, every one driving on his way, rentings and disturbances are unavoidable, and truly in such a case the parties are often so blind, that to avoid a present inconvenience and distemper, they fall into a greater and more dangerous disease, as it fell out in *Rome*, when the Nobles and the People being grieved, the one at the *Tribunes*, and the other at the *Consuls*, which were ballanced one by another, they abolished them all, and set up the *Decemvirs*, whose little finger was heavier than either *Consuls* or *Tribunes*; and certainly when divisions in States cause such courses to be taken, there are all dispositions in the World to Tiranny; for when one of the parties

parties ſets over himſelf a daring ambitious man of intereſt, he makes uſe of that party to deſtroy the other, which being done, he hath ſo fortified himſelf, that it will not be difficult to uſurp over the reſt. Thus if the Nobles be deſtroyed, the People having none to fly to, muſt ſubmit, and be kept under. *Appius* the *Decemvir* had ſuch a fair occaſion, if he had had the wit to make uſe of it; for the people being confident he would bear his intereſt againſt the Senate, choſe him; but he, inſtead of making uſe of this popular favour to undo the Nobles, begun to oppoſe the People who had raiſed him to that Dignity, and complyed with the Senate, who were all his enemies; ſome becauſe they had the ſame ambitious deſigns as he, and all becauſe they lookt upon him as a creature and the head of the people: they, who came after, and had the ſame deſigns, took a wiſer way to bring them about. *Marius* being choſen by the People, and *Sylla* by the Senate, ſtook to their principles, and to thoſe by whom they were ſo raiſed; and when theſe diviſions were come to the greateſt height, and the great revolution which not long after befel the Republick, was hanging over her head *Pompeius* for the Senate, and *Cæſar* for the People, did the like; for though *Pompeius* had the worſt of it, the Nobles ſtood to him as long as they were able, and when they had no other way, they murthered *Cæſar* in the Senate; whoſe ſteps being followed by his Nephew *Octavius*, *Auguſtus* gave the mortal wound to that party, by the overthrow of *Brutus* and *Caſſius*, and he ſet himſelf over all the People, and ſo reduced the Government to a ſingle perſon, which may

be

be *Pompeius* or his Sons had done if they had had the better on the other side.

Something of this is also to be observed in Monarchies, where also are the different interests of the Nobles, and of the People, which to balance is the Princes interest, and not to suffer one to be destroyed by the other; the Nobility indeed are the Props and Pillars of a Throne; but the Barons War, and some Outlandish examples, shew that they are sometimes the scourge of it: and within these very few years we have seen a King of the North make use of the People to bring down the power and authority of his Nobility. That Government is certainly the most happy, and the likeliest to last, where the Nobility encroacheth not upon the Liberties of the People, nor they on the Prerogatives of the Nobles: Therefore if a Traveller be from amongst the Nobility, so as to have right to hope one day to sit amongst the Noblemen, let him not learn ambitious and tyrannical Principles, when he hath been in *Poland*, and other places, where the common people are no better than Slaves; or if he be born amongst the common people, let him not be so desirous of a full liberty, such as he hath seen in *Holand* and other places where the supream authority lies in the people, so as to scorn when he cometh home, to yield respect, and that obedience, which according to the Law and customs of his Countrey is due to the Nobility and Gentry; for a Noble who makes a stay in *Poland*, and a Commoner in *Holand*, finding those Governments suitable to their quality and inclination; by the influence of the climate, customs and conversations with people, will be affected

to't

to't, and ſometimes deſire it ſhould be ſo at home, which deſire upon occaſion, will proceed to action, and ſtrivings to ſettle it there.

What I ſaid of the manner and cuſtoms of *Holland*, almoſt the like I may ſay of thoſe of the reſt of the *United Provinces*, all having the ſame general way of Government, ſo I may almoſt ſay of thoſe *Spaniſh Countreys* which are near them, as to manners and cuſtoms, having all formerly been under the ſame Soveraign, though thoſe under *Spain*, have a mixture of faſhions, by reaſon of their conſtant communication with that Nation, as have with the *French* thoſe of *Artois*, *Hainault*, and others, which either belong to the *French*, or are their very next Neighbors, which cuſtoms by degrees and ſucceſſion, are introduced. Now what I ſay, is not as to their Laws and Government, which I know are different and particular to ſome Provinces; but I ſpeak in matter of ſociety, converſation, and manner of life, which, as the Language, are near alike in all the *Low Countreys*, which being ſo nigh to us, their temper is the better known to every one here, and 'tis leſs neceſſary to inſiſt upon't as much as on Countreys more remote.

When a Traveller hath ſeen moſt of all the Curioſities of thoſe parts, which for the moſt part conſiſt in fair and ſtrong Cities, I will have him to come to *Paris*, there to re-collect what he hath ſeen and learned in all his travels, and to perfect himſelf in his Exerciſes, and take his laſt ſtamp before he comes home.

I had ſaid, that from *Hambourg* or *Lubeck* ſome go into *Sueden* and *Denmark*, onely to ſee the former, being for the moſt part a barren, vaſt, wild

wild Conntry, in comparison of the southerly parts of *Europe*, there is no pleasure, nor hardly profit to travel in't. *Stockholme*, where the Court resides, is to be seen. *Upsal*, an Archbishoprick, and the Seat of the Primate of *Sueden*, where is also an University. *Gottemburg* also a great way from thence, where sometimes the States or Diet use to meet; but chiefly one must see the Copper Mines, of which there is much. So that *Tilly* used to call *Gustavus Adolphus* the Copper-Smith: there are half Crowns, and Five shilling Pieces very big, insomuch that I have seen some Countrymen carrying few of them upon the shoulders with a stick passed thorough a hole made a purpose, and with this sort of Coin are made their ordinary Payments, so that if sometimes one is to receive but 25 or 30 l. worth of *English* Money, a horse doth either draw or carry it; the best Lands of that Crown are now what the last King but one conquered in *Germany*, and what the last got from the *Danes* in *Schonen*, *Holand*, and *Bleking*, in the former whereof is a good and convenient Harbor, called *Landscroon*: In fine it is a brave and Warlike Nation, which stands too much upon the nicety of Honour, as they take it to be; so that if one hath in the least received an injury from another, he must fight him, or else he would be branded for a Coward, unfit to come into any Gentlemans company, and lay upon his reputation a perpetual blemish and note of infamy. I have taken notice that most Gentleman of that Nation, when they are abroad, follow their Exercises well, and succeed therein.

The present war hath made some alteration in this.

Of

Of *Denmark* I have little to say; that Kingdom (except what they have in *Holstein* and *Jutland*) consisting all in Islands, which indeed are more plentiful and better Country than *Sueden*; there are several little ones, as *Longland*, *Loyland*, *Femeren*, and *Funen*, bigger than all these, whereof the chief place is *Odensea*, but the greatest and best of all is *Sealand*, whereof *Copenhagen* is the Metropolis: *Elsenore* is on this side the *Sound*, and *Cronenberg* Castle is the strongest place of all those parts; upon the same Island are also *Roskilds* and *Fredericksburg*, all worth seeing more or less: The temper of this Nation in some things is like the *Suedish*, but more high and lofty, though upon account of State there be an antipathy between the two Nations, for the Kingdom, which was Elective, is now become Hereditary, and the Nobility hath lost the Priviledge of chooſing them a King; for the late King, after the Suedish War, took an opportunity of his standing Army, to bring this to pass, with the concurrence of the Commonalty; but as these places are not much visited by Strangers, except in case of Ambassadors, or upon the account of Trade, for the *Sound* is the inlet into the *Baltick* Sea, I will forbear any longer speaking of it. From *Sueden* and *Denmark* Strangers come back usually to *Hambourg* and *Lubeck*.

Something too should be said of *Spain* and *Portugal*, the former I have spoken of elsewhere; the other is a Kingdom lying South-west of *Spain*, along the Sea Coasts, their Language is the same, except some few words, and

* In the character of *Spain*.

and ſome difference in the pronunciation; there is an antipathy between the two Nations, grounded upon the intereſt of State. After the death of King *Don Sebaſtian* in *Africa*, *Philip* II. of *Spain*, took poſſeſſion of that Kingdom, and was kept by *Philip* III. his Succeſſor, and by *Philip* IV. till the year 1640. for that Kingdom took the firſt opportunity, and withdrew from the *Spaniſh* Yoak, to yield obedience to the right Owner *Don Juan*, Duke of *Braganza*, the deſign being managed by the wiſdom and courage of his Wife, of the *Spaniſh* Illuſtrious Family of *Medina Sidonia*, aſſiſted by ſome prudent and loyal perſons of quality, who contributed much to bring that deſign to paſs, and to make uſe of the general diſpoſition of the Nation to a Revolution; *Portugal* and the *Algarves*, are not of any great extent, but that King is Potent in *Africa* and the *Eaſt-Indies*, where they made conſiderable Conqueſts, and drive a great Trade, *Goa* being one of the moſt Merchant Cities of all thoſe *Indies*; they underſtand well the Art of Navigation, whereby that Kingdom is much enriched; there are not many ſtrong, or otherwiſe conſiderable Towns, *Braga*, *Braganza*, *Porto*, *Coimbra*, *Eluas*, &c. are the chief, but *Lisboa* or *Lisbon*, is a good and rich City, the Metropolis of the Kingdom; it hath ſome things of the *Spaniſh* temper, but not altogether ſo ſlow; there are not many Strangers there, except thoſe who are in the ſervice of the Crown, Merchants, and ſome attending on foreign Miniſters; for Gentlemen who travel to ſee the World, and improve themſelves, make no long ſtay there, but onely do go there,

for

for in a ſhort time one can ſee the chief things there: in it, and in *Spain* I was about ten Months. But now I muſt ſpeak of other things.

After our Travellers are come to *Paris*, have refreſhed themſelves, and made faſhionable Cloaths, the next thing muſt be to take Maſters of Exerciſes, to be perfect therein; let them at leiſure ſee every thing they did ſee before, and more too, and thereupon make exacter obſervation; ſuch are the Court, and all publick Pleaſures and Solemnities performed therein, whether it be Hunting, General Muſters, Balls, Plays, *&c.* they muſt renew good former acquaintance, make what new ones they are able, ſpecially with men of virtue and quality, with Virtuoſi and other Wits of *Paris*; they ought to get an exact information of the whole Court, and of great Perſons of the Kingdom, whoſe authority and power therein is very great: this gives a great light to underſtand the conſtitution and intereſts of States; which is a thing I could deſire them to mind, and be well verſed in; to this effect, they muſt find ways handſomely how to be acquainted with the Miniſters of thoſe Princes and Republicks, in whoſe Dominions they have been, and of others too; which will come in by degrees; from them they can hear news of what paſſeth all Europe and World over, learn Wiſdom, and the grounds of Policy; for though they will not acquaint one with their ſecrets, yet the continual courſe of affairs, being apprehended well, will teach one very much; alſo ſometimes they reaſon upon things, and give their opinion about them. Beſides this, *Paris* affords a great variety of good Company,

Company, wherein much is to be learned, ſo that ſix months at leaſt can well be beſtowed there, and whole years too, if one can and hath a mind to ſtay, and yet looſe no time.

The Languages he hath learned in his travels, I would have him not to forget, but rather to practice upon all occaſions, both by reading and ſpeaking, for they are accompliſhment for any Gentleman, and qualification neceſſary to a Statesman, or to any employed in publick Affairs: He will alſo do well, if poſſible, to underſtand the peculiar way of ſpeaking of other Nations: As for inſtance, here in *England* we ſpeak much between the teeth; for when the letter H is pronounced after a T, the tongue lies between the teeth, which elſe are cloſe for the moſt part: The French ſpeak with a whiſtling of the tongue: The Italian with the lips: The German with the throat: And the Hollander with the noſe. Theſe differences are eaſily perceived by thoſe who have any skill in thoſe Languages, and to give an inſtance of the two laſt, the German and the Hollanders, between which two there ſhould be the leſs difference, becauſe this laſt is but a Dialect of the former; yet when one is come from *Germany* as far as *Colen*, he will find this difference very palpable. They alſo who are critical upon Languages, do find that they are adapted to Subjects; for upon certain matters, ſome are more energetical and ſignificative than others; for not to ſpeak of the Hebrew, Greek, and Latin Tongues, which I mentioned before, and are called dead Tongues, the Spaniſh is called *Senatoria*, for Grave Senators; the French *Oratoria*, for Orators and Courtiers;

the Italian *Amatoria*, for Gallants and Lovers; the High Dutch *Martialis Generosa*, for Generous Soldiers; the Poloniſh *Martialis ferox*, for Wild and Barbarous Ones; the Swediſh *Nugatoria*, for Trifles and Trivial Things; the Daniſh *Ploratoria*, Weeping; and the Low Dutch *Mercatoria*, for Merchants,

And now I am upon this Subject, it will not be amiſs for me here to inſert a character of ſome Nations, out of which a Traveller may receive ſome Lights and Directions how to behave himſelf when he comes amongſt them, which hath a relation only to the generality of the people, and doth no way reflect upon the Superiour Powers over thoſe Nations, whoſe Governments, Councils, and Miniſters, I confeſs to be much above all ſuch kinds of obſervations.

In Affection.

The French loveth everywhere.
The Spaniard very well.
The Italian knows how to love.
The German knows not how to love.

In Behaviour.

French courteous.
Spaniard lordly.
Italian amorous.
German clowniſh.

In Body.

French hath it manly.
Spaniard ſo, ſo.
Italian indifferent.
The German tall.

In Buildings.

French build conveniently.
Spaniard meanly.
Italian ſtately.
German ſtrongly.

In Cloaths.

French inconſtant and changing.
Spaniard modeſt.
Italian poor.
German mean.

In Colour.

French like a cheſnut.
Spaniard black.
Italian brown.
German white or readiſh.

In Converſation.

The French jovial.
Spaniard troubleſome.
Italian complying.
German unpleaſant.

In Councils.

French haſty.
Spaniard wary.
Italian ſubtle.
German ſlow.

In Courage.

The French as an Eagle.
Spaniard like an Elephant.
Italian as a Fox.
German as a Bear.

In Dancing.

The French danceth.
Spaniard walketh.
Italian Vaults.
German wallowеth himſelf.

In Diet.

French delicate.
Spaniard ſparing.
Italian ſober.
German loves to drink.

In Favours.

French forgets good and evil.
Spaniard rewardeth all.
Italian ready to do good but revengeful.
German doth neither good nor evil.

In Gaming.

The French ventures all.

Spaniard makes a good shew with a bad. Game.
Italian takes exceptions.
German is often cheated.

In Laws.

French hath good Laws, but observe them not.
Spaniard hath excellent Laws, and observeth them rigidly.
Italian hath good Laws, but is remiss in the observation.
German hath Laws which are so, so.

In Learning.

The French knows a little of every thing.
The Spaniard hath a deep Learning.
Italian like a Doctor.
German like a Pedant.

In Looks and Meen.

French looks like one inconsiderate, and is often so.
Spaniard like a wise Man, and often is so indeed.
Italian looks giddy-like, but is wise.
German hath seldom good look or Meen.

In Love.

The French giddy and inconsiderate.
Spanish boaster.
Italian noble.
German gross and rustical.

In making Love.

French diverts his Mistress.
Spaniard adoreth her.
Italian serveth her.
German bestows Gifts upon her.

In contempt of Love.

French hasty, offends his Mistress.
Spanish proud, slights her.
Italian discreet, complains of her.
German rude, asketh for what he gave her.

In

In Magnificence.

In *France* consists in the Court.
In *Spain* in her Arms.
Italy in Churches.
Germany in her Princes.

In Plays.

French pleasant and merry.
Spanish serious.
Italian Buffoon and Jester.
German unpleasant.

In Pride.

The French commends every thing.
Spaniard praiseth none but himself.
Italian despises that which deserves it.
German is no boaster.

In Promises.

French light.
Spaniard deceitful.
Italian advantageous.
German true and faithful.

In Religion.

French zealous.
Spaniard superstitious.
Italian ceremonious.
German indifferent.

In Secret.

The French tells every thing.
Spaniard is very secret.
Italian saith not a word.
German forgets what he was told.

In Speech.

The French sings.
Spaniard speaks.
Italian acts the Comedy.
German howls.

Again.

French speaks well, but writes ill.
Spaniard speaks and writes little, but well.
Italian speaks and writes well.
German speaks little, but writes much.

In Temper.

French jester and injurious.
Spaniard grave and respectful.
Italian pleasant and jealous.
German lofty and fantastical.

In Wit.

French hath it all the body over
Spaniard in the head.
Italian in the arm.
German in the fingers end.

Concerning Husbands.

In *France* Companions.
In *Spain* Tirants.
In *Italy* Goalers.
In *Germany* Masters.

Concerning Women.

In *France* Ladies or Drudges.
In *Spain* Slaves.
In *Italy* prisoners.
In *Germany* Housewifes.

Of Servants.

In *France* Masters.
In *Spain* Subjects.
In *Italy* respectful.
In *Germany* Companions.

Of Horses.

In *France* good for every thing, or for nothing.
In *Spain* noble.
In *Italy* handsome and good.
In *Germany* dull and heavy.

In Diseases.

The French subject to the P——
The Spaniard to the Kings Evil.
Italian to the Plague.
German to the Gout.

Some Compare

The French to a Flea.
Spaniard to a —Louse.
Italian to a Punaise, a Bug.
German to a Louse.

As

As there is no Rule without exception, ſo in every Country ſome are of a temper different from what is here repreſented; but as ſometimes denomination is made from the greater, other times from the better part; ſo here are expreſſed the vulgar imperfections, and the particular good qualities of the better ſort; and in one and the ſame Countrey, men of all theſe different tempers may be found out.

To this I muſt add ſome particular advice and inſtructions for a Traveller how to order himſelf when he is beyond Seas; for he can never be too much warned of what he muſt do when he is abroad, and what I am to ſay, I believe will do him good, at leaſt I am ſure can do him no harm, O Traveller, whoſoever you are, pray take notice of the following Advices.

So order and regulate your time as to have certain ſet hours for every thing you are to do.

Imprimis venerare Deum. Forget not morning and evening to ask God that which is neceſſary for your Soul and Body, nor to give him thanks for favours received from him. Heathens themſelves can ſay, *à Jove principium, à Jove finis erit.* Follow wiſe *Solomon*'s Council, *To remember thy Creator in the days of thy youth*, and you know King *David* ſaith, *The fear of the Lord is the beginning of Wiſdom.*

Apply your ſelf to the reading of Holy Scriptures, which is able to make you wiſe unto Salvation; it will afford you Leſſons whereupon to ſettle your Faith, and convince the Adverſaries thereof; beſides this, it will furniſh you with precepts and examples of Morality,

Hiſtory, Politicks, and other things neceſſary to knowing Men: In a word, it will teach you to live in this preſent World, ſoberly, juſtly, and religiouſly, that is, to perform your duty in relation to your ſelf, your neighbor, and towards God.

Obſerve an order and method in the reading of it, every morning you may read a Chapter in the old Teſtament, and another in the New, and do the like every night; ſo in time you may read it all. In a ſpecial way I commend the Prophecy of *Iſaiah*, the Pſalms of *David*, and above all the Proverbs of *Solomon*, and his Book called *Eccleſiaſtes*, (wherein is contained much of Divine and humane Wiſdom) the Goſpel according to St. *John*, the Epiſtle to the Hebrews, and the eighth Chapter to the Romans.

Yield reſpect and attention in reading of it, and have a deſign of being inſtructed thereby, rather than to cavil and take exceptions thereat.

Verini diſticha, *Catonis diſticha de moribus* and *les quatrains* of *Pybrac* in French; deſerve to be read. Apply your ſelf to Hiſtory Ancient and Modern in particular (as to this laſt) to that of the moſt conſiderable Countreys of *Europe*, beginning with that of *England*, which to you is the moſt neceſſary. Hiſtory is the eye of Times, and the ground of Policy; it ſhews wherein great Men, and others, have done well, and wherein they have failed.

Do not neglect reading the Gazettes; for although they contain many trifles and falſe things, yet they give the ground of Hiſtory, and will acquaint you with the moſt conſiderable places and perſons of theſe times. As

As much as in you lies, lodge in the houſe of honeſt people, and of good report, whoſe converſation may be beneficial to you, and where you be not expoſed to cheats, and unneceſſary expences.

Make acquaintance with Men of Parts, and virtuous: Be civil to all, but familiar with few.

See what curioſities, whether ancient or modern, are in places you ſtay at, or as much as you can in or about thoſe you go by; but above all endeavor to know, and be acquainted with Men learned or famous for any thing whatſoever.

When you ſtay in any place, be ſure ever to learn one Exerciſe or other of thoſe you are moſt inclined unto, and wherein the Maſters are eſteemed able Men: In the mean time there are thoſe Exerciſes, which to you ought to be only as ſport and recreation, but others there are which in earneſt you ought to apply your ſelf to, ſuch are things inſtructing your judgement, and ſolid as Sciences, and ſome Arts, which you muſt make your ſtudy of, but Fencing, Dancing, and the like, ſhould be onely the acceſſory which yet you ought not to neglect, becauſe not only you get thereby outward accompliſhments, but alſo you ſee company in thoſe Schools, and thus avoid idleneſs the mother of Vices.

Endeavor to get the Language and Manners of the Country you are in; to that effect inform your ſelf of every thing, though it 'twere intrigues of the neighbors, and intereſts of families; ſtrive to be acquainted with the chief perſons of the place, and to get into their friendſhip; for not only you will learn from them, but alſo receive good offices and ſervices upon occaſion.

Speak

Speak your Mother Tongue as ſeldom as you can, and not at all if it be poſſible.

When you come into a ſerious company, ſpeak little, and to the purpoſe, and be ſure not to interrupt the diſcourſe of any man: Take heed you ſay nothing whereat people preſent or abſent may juſtly be offended, chiefly if the abſent be friends of thoſe who are preſent.

In matter of humane Society, one of the beſt Rules that can be giveu, is to conſider men in relation to us as either our friends or our enemies, or ſtrangers; that is, indifferent to us, and we to them, neither friends nor enemies; as to friends, we muſt ſo live with them as being poſſible for them to become our enemies; that is, we muſt not too much truſt nor ſo unboſome our ſelves to them in every thing, for fear we ſhould hereafter have reaſon to repent of it; with our enemies we muſt live as with thoſe for whom it is not unpoſſible to become our friends; that is, to keep ſuch meaſures, and bridle thoſe violent effects of our hatred, which might happen to render enmity unreconcileable, with ſtrangers we muſt ſo live as to endeavor to make them to be our friends, and avoid to have them to become our enemies.

Sis quod vis haberi, ſaith *Socrates*. Be indeed what you would be accounted to be; will you be thought to be an honeſt man, you muſt really be ſo.

Do nothing againſt conſcience, honour, or decency; avoid gaming, (except ſometimes for company, and out of compliance) drinking, and the company of diſhoneſt Women: Forbear alſo, if you can, falling in love with virtuous Maids or Wo-

Women; for when a man engages too deep therein, he is often brought into great ſtraits and difficulties, which hinders him from doing any thing, and puts him upon many extravagancies.

Yet I adviſe you all the while you are in *France*, to frequent the company of Women (when it is no hinderance another way) becauſe one is poliſhed and civilized in their company and converſation, and the deſire a man hath to pleaſe them, makes, he obſerves himſelf in his Cloaths, Diſcourſes, and Actions, better than elſe he would do; their company gives ſome confidence neceſſary to a young man (provided it recedeth not from modeſty, or doth not degenerate into impudence,) In fine, that inſpires civility, ſweetneſs, and complacency, which are all qualities neceſſary to a Gentleman.

Speak not about matters of Religion with thoſe who are not of yours. Speak with reſpect of Princes and Miniſters of State; or at leaſt ſpeak not ill of them, chiefly of thoſe within whoſe Dominions you are; but above all, of your own Prince, or of thoſe who are about him, for fear they hear of it, and at laſt be avenged of you.

Say nothing but the truth, but do not always ſpeak it; for there is time and place for every thing; and be careful not to diſcover the boſome of your heart to thoſe you do not know, or when there is no neceſſity to do't.

Be juſt to all, and according to your power and abilities, charitable to thoſe who deſerve it.

In every action of yours, conſider that God ſees

ſees and hears every thing; and do nothing in private whereat you might be aſhamed in publick: often God brings ſhame on thoſe who are afraid of that more than of his name,

—quicquid agis prudenter agas & reſpice finem.

Declare your ſecret to him only whoſe fidelity and diſcretion you had great trials of, rather miſtruſt the world; diſtruſtfulneſs is the mother of ſecurity, but take heed not to expreſs it; for nothing is ſo diſobliging as that.

In diſcourſes about indifferent things, never gainſay what another tells, except you be concern'd therein, or your opinion be asked thereupon; and then ſpeak with as much gentleneſs and civility as you are able; and if ever you are brought to a diſpute, let it be carried on by ſtrength of arguments, and not by number of injuries.

In many things, *audi, vide, tace*, hear, ſee, and hold your peace; for, ſaith *Cato*,

—nulli tacuiſſe nocet, nocet eſſe locutum.

Promiſe nothing of importance without deliberation, and except you have a mind to perform it; for you are free not to promiſe, but when you have done it, you are engaged to perform what you promiſe; expreſs it clearly and plainly, for fear people ſhould think you promiſe more than you do.

It is not enough for you to ſtudy the faſhions of a Country, except you reduce them to a practice; becauſe you will thereby become more acceptable

acceptable to the people, and insensibly learn to know all manner of tempers, and agree therewith: do the like with the several companies in those Countreys; endeavor to be serious with those who are such, and merry when you are with men of that temper: you must also sute and fit your self to the subject of the discourses, serious when you speak of serious things, and jovial when you speak of merry ones.

Remember how the manner of doing or saying things gives them a great deal of weight; so if you oblige one handsomly, thereby you lay a double obligation upon him. One said of old, *That to grant a man a favour with a frowning look, or hard words, is to give him Bread full of Stones.*

Let not your Hat stick on your head, for civility winneth the heart; and according to the Rule of Morality, *Honor est magis in honorante quàm in honorato.*

When you do any thing which seems to put one to the least trouble and inconveniency, though only you passed your hand before him (which often happeneth at table) ask him permission to do't, or pardon when you have done it; and if ever you expect from others to receive respect and civility, you must give them some with advantage; for one hand washeth another, and never stand who shall begin; even in places where the order of the World gives you the hand, take it with so much discreetness, that though it be your rank, it may appear you rather receive it from the civility of him who yields it.

The character of a worthy Gentleman is not only not to suffer, but also to do no wrong, and ex-

expreſs his repentance when he hath done any; but upon ſome occaſions, it muſt be endured when it cannot be cured, nor hindred, at leaſt without danger; and in ſuch a caſe, you do well not to ſeem to take notice of it; for if you did, you will be obliged to reſent it; whereupon you would make your weakneſs and want of power be ſeen, or elſe you would be ſuſpected being a Coward.

Make not only acquaintances, but friends alſo, and get as many friends, and as few enemies as you can; often one enemy may do you more harm than ten friends can do you good; and friends do you no hurt when they have no occaſion to do you good.

Diſoblige no man, unleſs you be forced to't, or receive thereby ſome conſiderable advantage; yet ſtill let it be ſeen to be againſt your mind; and when you are ſo unhappy as to be forced thereunto, do it in the moſt mild and gentle ways that are poſſible to you, ſtill expreſſing the trouble you have thereat.

This and ſome other things I ſay, ought to be diverſified according to circumſtances of time, places, and perſons.

As much as in you lies, avoid the company of quarrelſome inſolent, perſons, and given to drink, for fear of becoming ſuch as they are; from Wolves one learns to houl, or at leaſt thereby you ſhall get a bad name, *Dimmi con chi vai, ch'io te dirò quell' che tu fai*, ſay the Italians, *Tell me what Company you keep, and I can tell you what you are doing.* Now Vices cauſe men to be hated and ſlighted of God and Men.

Deſpiſe no man, and condemn nothing ſlightly, but

but upon good grounds; and when any one is ill ſpoken of for ſome bad action laid to his charge, if it be as probable he hath not done it, as that he hath done it, charity obliges you to believe the beſt; therefore be more apt to believe good than evil about another. Speak not evil of any man within his hearing in whatſoever Language, for fear he doth underſtand you.

Try all things, ſaith the Apoſtle, *and retain that which is good*: By all good and lawful means, endeavor to get and deſerve the eſteem of honeſt men; and if it were poſſible, of all the World.

Do not imitate thoſe who are ſo given to jeſting, as trouble not themſelves about what they ſay, who have rather to looſe much, and be expoſed to dangers, than forbear telling of a Jeſt when it comes into their head: that kind of people careth not for the diſpleaſure they cauſe to others, nor for the wrong they do to themſelves; for at laſt it falls on their head.

Take well all advices given you, and return thanks to the Givers, ſpecially if they be of the number of thoſe whom you take to be your friends; then mend, and be the better for't; if not, learn thence to know the envy and malice of ſome, and the ignorance of others; ever taking well that which is told you with a good intent, and (at leaſt ſeemingly) that which is on the contrary: what natural defects you know to be in you, ſtrive to mend and maſter. Who can be long without a Looking-glaſs to ſee what is amiſs in ones Face? they who tell us of our faults, are the Looking-glaſſes of our actions, which now and then are neceſſary to us.

All

All civilized persons are agreed, that civility is everywhere to be practised. But the manner and customs of doing it are different, according to the Countreys; therefore get of them as exact an information as you can when you are upon the places.

When you are setled in a place, every day be reading some good Latin Book or other, *Nulla dies abeat quin linea dicta supersit*, and when you read good Authors, never forget to take Notes of what doth deserve it.

To benefit your self with what you have seen, heard, or read in the day time, be sure to have a Table-Book or other Paper-Book to set down that which is remarkable in't (and this you may do thorough your whole journy) and every night before you go to bed (specially if you make abode in a Town) take an hours time to call it to your memory, which will much be helped, and make a greater impression upon't, if you have time enough to meditate and make reflections on't.

I would also advise you every day to learn something by heart; for that exerciseth and strengtheneth your memory, and is no burthen to you.

Before you leave a place to go to another, specially if this last be remote, endeavor to find the company of one or two honest, civil, and sober Gentlemen, which will make your way more safe, pleasant, and comfortable to you.

Another thing ought to be done before you leave a Place or Country, which is to buy some of the best and most curious Books in that Language; by these means you will have the newest and best of what Books are in Europe; and being come

home, you will have wherewith to entertain your ſelf, and keep from forgetting what Languages you learned in your travels: In the mean time obſerve that in every Country, for the generality of Authors, there is a genius particular to ſomething; as for inſtance, Italians write well in *Politicks*, the French in *Memoires* and *Romances*, &c.

It were well alſo to have the Names and Pictures of the Prince, and of his Miniſters or other Magiſtrates, ſpecially (this laſt) when you are within the Dominions of a Republick, with the names of men famous in one Profeſſion or other, whether of Sciences or Arts, as are Divines, Mathematicians, Picture-Drawers, Architects, Muſicians, and the like.

Remember how difficult it is to find again occaſions when once they are loſt, and time loſt can never be recovered; therefore whil'ſt you ſtay abroad, uſe your utmoſt endeavors to fit your ſelf when you are come home to ſerve your King and Country.

Let there be a Rule and a Reſolution in every thing you do, that is, have reaſons for every thing you do, and be not fickle when you reſolve upon ſomething; and if, as I ſaid elſewhere, you have a good diſpoſition, inclination, application and direction, you need not doubt, with the Grace of God, of a good ſucceſs in your undertakings.

Some of theſe advices I have given elſewhere up and down, which I think fit to mention again in this, as in proper place.

A Gentleman will be much the better by the knowledge and practice of theſe things, which are univerſal Truths, not tyed to any time or place,

directing him how to get Knowledge and Wisdom, if he inclines and applies himself to it for the time he is abroad, which being expired, he must prepare to come home, having got a good stock of learning, prudence, experience, and of Books, necessary not only to preserve, but also to improve it; upon his leaving *Paris*, he is to take leave of the chief of his acquaintances, and of all his friends, returning them thanks for their civilities, desiring them to continue their love to him in his absence; and of some particular, he may ask leave now and then to trouble him or them with a Letter, and vouchsafe from time to time to answer thereunto. Thus when he is at home, he will have news of what happeneth abroad, and by this correspondency, he may more and more be informed of affairs, the sooner, and from good hands; hereby also he can oblige any one of his friends when they go over, commending them to those he hath beyond Seas.

As soon as he is come over, let him exactly observe himself in what he saith or doth; for the eyes of most that knew him will be fixed upon him and according to the opinion which at that time people conceive of him, whether good or bad, so he is like to be esteemed as long as he liveth; a man whose reputation is setled, may do many things, and never be thought the worse for't, because men have a good opinion of him, which if those who have bad repute should do, they would be condemned and cryed down; it is usual to think well of those we love and honour, so on the contrary of those we care not for; when the person is acceptable, what he doth pleaseth us, but when we have a prejudice against him, we dislike

every

every thing he doth: and indeed, 'tis ſtrange a thing, yet true, that we ſhould ſo much depend on the opinion of others; to obtain it generally, one muſt be not only prudent, but alſo very fortunate; and yet for all this, ſuch is the variety of mans mind, and they ſo differ in their opinion, that *nequidem Jupiter omnibus placet*, ſaith one, *God himſelf doth not pleaſe all men:* therefore this univerſal approbation being ſo hard to be obtained, one muſt be content with that of the beſt ſort, and with the teſtimony of his own Conſcience, not minding the envying, jealouſie, hatred and other principles, which ſeveral men in the world are actuated by.

Seeing then how neceſſary it is to get into the good opinion of the World, and how difficult to be obtained, one muſt be the more wary and careful, and labour the harder for it, ſpecially at home the place of ones ſettlement, where he is to give a tryal of his Parts, Abilities, and Improvement in his Travels; which being known, he will be cryed up in his Country, conſidered at Court, and reſpected everywhere, which will laſt as long as his life, in caſe he abuſes not that love and favour of men: but in caſe it ſhould happen with him as it doth with ſome, who learn no good, but all the evils and vices practis'd beyond Seas, and who are not a jot the better for their travels, having only loſt their time, and miſpent their monies; to ſuch we might apply the Story of the Aſs, which having left his ordinary Paſture to go into thoſe that were more remote, and having been there for a conſiderable time, at laſt being come back, he lookt about and ſtared, and made much ado, expecting from thoſe fellows he had left, a great reſpect and admiration

admiration; which being deny'd him, he expoſtulated the caſe with them, ſaying, *He had been very far, and had ſeen many things.* That may be, ſaid others, *but ſtill you are the ſame you were an Aſs when you went, and an Aſs now you are come back; with this difference, that at that time you were a little one, and now you are a great one, your Ears being grown much longer than they were at that time.* So it had been better for ſome Gentlemen not to have travelled, becauſe they come home worſe than they went. *Socrates* told one who asked him why he was not the better for all his Travels, *Quid miraris, nihil tibi peregrinationes prodeſſe cum te circumferas ut animum poſſis continere, primi corporis tui fugam ſite, ægri animi eſt ita vagatio:* like a Patient who lies abed reſtleſs, he thinks, but is miſtaken, to be the better with often changing place; ſo with ſome, diſquietneſs of mind, is often cauſe of travelling; to ſuch *Seneca* ſaith, *Animum debes mutare non cœlum: licet vaſtum trajeceris mare terræque urbeſque recedant, ſequuntur te quocumque perveneris, vitia.* *One ought to change Mind and Manners as well as Climate and Country.* *Horace* ſpoke wiſely upon this ſubject, and to the ſame effect as the former.

Lib. 1. Epiſt. 11 neque enim cunque Deus, &c.

But he who travelleth with prudence and diſcretion, will mind his benefit and reputation, the content of his Friends and Relations, and the ſervice of his King and Country, which by all good, lawful and poſſible means he will endeavor to procure and promote, but how, and by what means this may be effected, 'tis a ſufficient matter for another Book, and a particular Treatiſe.

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